

AMERICA

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The President and Mexico

IT is fairly well known that early in July, the President, after a delay of six months, consented to receive a group representing the Knights of Columbus. The purpose of this meeting was well understood by the President. He knew that the Committee desired to present its views on the religious persecution in Mexico, and this the Committee did in the form of a lengthy memorandum. The memorandum was frank. It pointed out, among other details, that the Borah resolution, providing for an investigation by the Senate, was being held up in committee, expressly at the direction of the President, and ended with the statement that many Americans were at a loss to understand the apparent unconcern of the President toward an intolerable state of affairs in Mexico.

The memorandum of the Knights was taken in good part by the President. Mr. Roosevelt might have contented himself with the utterance of smooth and empty words, but he did not. He said that, in his opinion, a public statement by the President on conditions in Mexico would probably help to change those conditions. He assured the Knights that he would make that statement in a public address.

Nearly four months have passed, and that statement is yet to be made. It is true that at San Diego on October 2, in the course of a speech on non-intervention, the President referred in general terms to countries whose relations to religious liberty were at variance with ours. But he made no reference whatever to Mexico, and spoke not one word which could help to correct conditions which, presumably, he had previously recognized as "intolerable."

In a letter addressed to the President on October 26,

the Knights once more present the case of Mexico. They write that they have waited patiently for the statement promised in July, and "while we have been waiting, the Mexican Government has persisted in its ruthless and tyrannical attitude toward religion, and the exercise thereof." In many respects, particularly with regard to education, conditions in Mexico are worse than ever. The Knights refer to the suppression of all schools in which religion is taught, and to the state system of schools where children "are taught the doctrines of Communism, are trained to believe there is no God, and are schooled in matters of sex in a manner to debase the moral standards and shock the sensibilities of civilized peoples."

It is incredible that these things are unknown to Mr. Roosevelt. Yet he remains calmly aloof, without even a word to show that he disagrees with the approval extended to these schools by the American Ambassador to Mexico. "You are aware of the conditions to which reference has been made in this letter," write the Knights, "and yet you refuse to act." And they conclude:

The responsibility for non-action in the past has been your responsibility. The responsibility for non-action in the future will also be your responsibility. There can be no misunderstanding on your part or on ours of the simple facts involved. You cannot escape responsibility for throttling the Borah resolution. You cannot escape responsibility for the endorsement given to the Mexican Government and its policies by your Ambassador to that country. You cannot escape responsibility for failure and refusal to follow the long line of precedents founded upon American principles. You cannot escape responsibility for non-action on behalf of bleeding and oppressed Mexico.

Probably no sharper rebuke has ever been administered to a President of the United States. But the rebuke is within the bounds of moderation, and in our judgment it is well merited. If the President of the United States is

the chief executive of the nation in whom are vested tremendous powers, it is no less true that the President is also the chief servant of the people, as Wilson rightly expressed it, bound to use these great powers for the welfare of the whole country. We do not believe, we cannot believe, that the American people, informed of the true state of affairs in Mexico, will sustain the President in an attitude which has permitted a group of Communist-minded tyrants to suppress religion, to outrage morality, and to pollute the minds of the young; or that they desire a continuance of that attitude once they understand that, whatever the President's intentions may be, it operates as a protection by the American Government of practices which are reprobated by all civilized governments.

Let it be repeated that we neither look for, nor consider desirable, intervention by the United States in the affairs of Mexico. But as American citizens we have the right, and at present the duty, to demand that this Government shall in no respect continue to support by its countenance, by the favor of our Ambassador, and by the silence of our Chief Executive, the deliberate attacks upon Almighty God, upon religion, and upon morality, which for years have made Mexico the shame of the civilized world. We want no talk of "good neighbors," particularly when it means friendship with the infamous gangs now pillaging Mexico. Let the President remember his promise of July 8, and take the action which he himself then suggested.

Unconscious Bias

WHILE the probability of world war happily fades, the battle over the Olympic games, to be held next year at Berlin, is waged more hotly. The chief issue turns on the admission of Jewish athletes, and on the freedom given them in Germany to join athletic clubs, to make use of the public playing fields, and in other suitable ways to prepare to give a good account of themselves. In a letter addressed last month to Dr. Theodore Lewald, president of the German committee, Jeremiah T. Mahoney, president of the American Amateur Union, asserted that the Nazi Government had systematically discriminated not only against Jews, but also against Catholics, and against all who criticized the Nazi Government.

Replying to this letter, Gen. Charles H. Sherrill, who has recently returned from Germany, denied the charges flatly. After two years of hard work by him and his associates, he said, two Jewish athletes had been invited by the German committee to take part in the games.

Precisely how many Jews in Germany and in the rest of the world are capable of competing in these contests with credit, we cannot report. But the German committee can hardly be said to overflow with the good will and brotherly love which are supposed to characterize these international gatherings, if after two years of hard work by General Sherrill, it could find only two competent Jewish athletes in all the Nazi domain. It would rather seem that, with General Sherrill out of the picture, it would have found none.

But it is evident that General Sherrill is thoroughly satisfied with his answer. It cost him only two years of hard work, he writes, and the adjective is his own, to convince the German committee that two Jews should be admitted. It is obvious, he concludes, that the Nazi Government, so far from discriminating against Jewish athletes, welcomes them. Of all forms of bias and prejudice the worst is that which is unsuspected by the individual whose judgment it destroys. That truth we Catholics know only too well.

Rating Our Schools

WITH the aid of a financial grant from the General Education Board, a survey of primary and secondary education in the State of New York will be shortly begun. A committee has been formed by Owen D. Young, and the work will be completed within two years. The preliminary statement announces eight main divisions of inquiry, beginning with a study of the financial structure of the public-school system and ending with an examination of the State education law. Other divisions are adult education and college education at the public expense.

That an independent inquiry of this nature is sorely needed has long been evident. As Mr. Young writes, the depression is not the chief cause of all the issues which educators must now face, "but it did advance the date on which they had to meet them." In New York the attendance at the elementary schools, stable for some years after 1920, is now showing a steady decrease. Attendance at the secondary schools, however, has almost doubled in the last fifteen years, and it is in this field that the higher per-capita costs are met. Thus the depression has caused a restriction of facilities for high-school instruction at the very time at which this type of instruction is most in demand.

It is highly probable that a careful study of the State's school system will show a maximum of inefficiency as well as of costs in the high-school area. To be quite frank, after the example of the Board of Education of the city of New York, too many high-school programs are today drawn up for boys and girls who go to school not because they wish a further tincture of education, or are capable of receiving even this tincture, but because they are forced into the classroom by the compulsory-education law. The city of New York has recently recognized this condition by openly providing courses in secondary education which occupy the pupil's time, but prepare him for no known type of college education. Should the State continue to feel that it is necessary for every child to remain under instruction until the completion of his eighteenth year, courses which he can absorb with profit, and with a minimum of cost to the already overburdened taxpayer, must be provided.

We shall follow the proceedings of this survey with interest, and we trust that its findings will be of benefit both to our millions of pupils, and to the public which must foot the bill. In his report two weeks ago to the

Board of Trustees, President Dodds, of Princeton, expatiated on a theme, often treated in these pages, which we warmly recommend to Mr. Young and his associates. In no country in the world are scholarship and the fruits of education so lightly regarded as in the United States, said Dr. Dodds, although the costs of education annually total some three billions of dollars. We mistake form for substance, "and fondly hope that democracy is to be saved by the mass production of thousands of units of education, certified by diplomas and degrees." It is our prevailing error to take the education of the masses as a system which results in a high level for all. But education, said Dr. Dodds, is not a leveling process; "rather does it partake of the aristocratic."

That theory is not, we know, acceptable to the multitude. But education, as it has developed under the public-subsidy system, has not made us a scholarly, an educated, or a law-abiding people, conscious of the duties of good citizenship. Leaving the billions which it costs us every year entirely out of the problem, it is necessary, on the score of the public weal, to look into the school system, and to remedy what is wrong.

The Labor Disputes Act

TWO cases have been selected by the Government to test the Wagner Act, one against the United Fruit Company, the other against the Pennsylvania Greyhound Lines. Both companies are primarily engaged in inter-State commerce, the first by ships, and the second by buses. The case for the Greyhound Lines has been certified by the National Labor Relations Board, and a decision will be asked at the present sitting of the Supreme Court.

It will be remembered that the Wagner Act is an attempt to salvage some of the rights of labor as set forth in the original National Recovery Act, among them the right of workers to organize freely for the purpose of establishing collective bargaining. The decision of the Supreme Court in the Schechter case practically destroyed the Recovery Act to the extent that it attempted to control commerce and industry that was substantially intra-State. Commerce which affected the flow of inter-State commerce indirectly, the Court observed, did not fall under the authority of Congress. Commerce which directly affected this flow was, however, another matter. It could be regulated by Congress, but every case was to be judged by the courts on its own merits.

To those who expected from the Supreme Court a set of blue prints giving the details of every such instance, this decision was disappointing. Undiscouraged, Senator Wagner at once drew up a bill which took the Court at its word, and provided for the control of all commerce which affects inter-State commerce. Happily, the issue in the Greyhound case is clearly drawn and stated. It is argued by the workers that this company had discharged and intimidated employees who organized or affiliated with unions; that it hired private detectives to spy on workers; and that it supported a company union.

The company counters by arguing that under the Wagner Act Congress improperly delegates legislative and judicial power to the National Labor Relations Board; that it deprives employers of their property without due process; and that the complaints of the employees involve problems that are not inter-State, but purely local. The Act is unconstitutional, therefore, on two counts; first, in its improper delegation of power, and, second, in its attempt to control under the inter-State commerce clause an issue that is purely local.

A decision by the Supreme Court favorable to the workers would create a precedent of great value. But it would be no more than a precedent, since under the ruling in the Schechter case, every issue must be rated on its own merits. This means, of course, that every separate labor group with a grievance will be obliged to show that the issue is not local, but that it directly and substantially affects inter-State commerce. But the rule will work both ways. Should it be found that the Greyhound Lines are not guilty of the charges brought against them, labor will face the necessity of a harder fight in succeeding cases. A series of adverse precedents, and very probably a short series at that, would mean the practical end of the Wagner Act.

During the Senate debates on the Wagner bill, it was pointed out that since employers would assuredly not submit to it, the chief result of this measure to protect labor would be litigation in the courts. Not one could be expected to admit that his business was inter-State, or that it directly affected inter-State commerce, when the result of that admission would *ipso facto* sustain a labor policy to which he, rightly or wrongly, objected. When the bill was finally signed by the President, we observed that some labor leaders were indulging too freely in optimism when they hailed the Act as labor's Magna Charta. On its face, the Act controlled only the clearest cases of inter-State commerce, and put on labor, through the instrumentality of the Government, the burden of proof that the commerce affected was inter-State.

To adduce that proof is rarely easy. Furthermore, while "unfair practices" in commerce are so common that we all know them, experience has proved that, in a given case, it is usually exceedingly difficult to show to the satisfaction of the courts that employers have exercised "discrimination" against employees who form or affiliate themselves with unions. If the Wagner Act fails, we must look for other means of protecting the rights of labor.

The Public Prosecutor

UNDER different titles, the public prosecutor is a familiar figure in our courts. Sometimes he is styled the district attorney, and in at least three jurisdictions he is known as the Commonwealth's Attorney. Generally he is chosen by vote of the people, and his work is to secure, in the name of the people, a proper consideration of cases which arise under the criminal code.

It will happen now and then that through over-zeal, or for reasons less creditable, the district attorney con-

ceives it his first duty to obtain convictions. It has long seemed to many of the laity that this conception is gravely erroneous. The prosecutor's first duty is to discover the truth, and then to show the jury that he has it. That is why the outbursts which characterized the speech of the prosecutor in a recent famous kidnapping trial in New Jersey seem entirely out of place. It is easier to call a man accused of crime "an enemy of the human race" and "a blood-stained monster," than to show by evidence that he merits these titles. The prosecutor who marshals his evidence clearly and logically has his work cut out for him. Conclusions can be left to the bench and jury.

In an essay which won the prize offered this year by the American Prison Association, a convict wrote, "Attorneys should be appointed to represent the State and the defendant as fact-finding agents." This convict has stated what was originally the rule, and what should be the rule today. Until it is restored we shall have the public prosecutor who serves up maledictions instead of evidence, and who looks on a case "lost" as an assault on justice. The lost case may be the triumph of justice over the wiles of a prosecutor.

Note and Comment

Ethiopia's Jews

IS there such a thing as a Jewish mission to Jews? The question would appear idle, so unfamiliar is the idea, were it not that such a mission actually exists, the mission of the American Pro-Falasha committee among the Falashas of Ethiopia. In a remote corner of Haile Selassie's empire there has lived from time immemorial this curious remnant of ancient Judaism. No historical documents exist in writing, says their friend and adviser, Dr. Jacques Faitlovich, of Geneva, but their oral traditions, transmitted from father to son, sustain their claim as Jews. They live, says Dr. Faitlovich, in separate quarters from the other Ethiopians. "Without consent, no strangers may enter within the limits of their establishment. . . . They always establish themselves near a river or running stream in order to be able to take their ritual ablution. . . . In each locality there is a cabin consecrated for Divine service, called *Mesgid* ('the place of prayer'), or *Beta-Egziabeher* ('the house of God')." They follow traditional Biblical observances, festivals, and meals, and practise circumcision. Their family life is "dignified, patriarchal, and noble." Concubinage and polygamy are forbidden. They know nothing of the Talmud or of Hebrew, but use the ancient Gheez language for their devotions. They are thought to be the descendants of those Jews who settled in Egypt after the first exile, who later penetrated the interior. Their Jewish friends abroad are deeply interested in the condition of this interesting people, and have established a work in New York City which maintains educational and charitable work in their behalf.

Cause of Bishop Baraga

THE holy life and superhuman labors of the Most Rev. Frederic Baraga, former Bishop of Sault Ste. Marie and Marquette, Mich. (1797-1868), are one of the great glories of the pioneer Church in the United States. The cause of his beatification has received new impetus of late. Under the direction of Bishop Nussbaum of Marquette, where Bishop Baraga is buried, and Archbishop Gregory Rozman of Ljubljana, Slovenia (now part of Yugoslavia), where Bishop Baraga was born and ordained priest, the Rev. Ethelbert Harrington, O.F.M., Sacred Heart Church, Calumet, Mich., has been appointed Vice-Postulator for the cause of beatification. All historical data, documents, letters, and especially, authenticated reports of favors and miraculous evidences through the intercession of the saintly Frederic Baraga, are received by the Vice-Postulator. In charge of information concerning him is the Bishop Baraga Association, whose president is the Rev. John Plevnik, 810 N. Chicago St., Joliet, Ill. Frederic Baraga was for many years missionary to the Chippewa Indians. Besides six large volumes in his native Slovenian language, he wrote one in German and five in the Chippewa Indian language. Many of these saw several editions. During his lifetime he was regarded as a saint, and was known for his rapturous love of prayer, his marvelous charity to the poor and suffering, and his terrific missionary toils, walking thousands and thousands of miles each season in quest of souls. The addition of his name to the list of those raised to the altar will bring honor and joy to one of America's most missionary-minded and staunchly Catholic national groups.

Communism In Mexico

IT has probably been noticed that this Review was always extremely reserved in denouncing the revolutionary regime in Mexico as Communistic, knowing very well that Calles and his clique were solely interested in concentrating the wealth of the country in their own hands. We always held, however, that if an individual came along who really believed the Socialistic slogans of the party, and who cared little for personal wealth, then Mexico would quickly slide into Communism. That individual has come along, and his name is Lázaro Cárdenas, President of the Republic. He has thrown off all pretense, and makes it perfectly clear that his aim is "to hand Mexico over to the dictatorship of the proletariat." He has already begun the arming of the workers and peasants. His Department of Education has printed many thousands of leaflets teaching the principles of Marxism. The president of the National Revolutionary party, Emilio Portes Gil, in a recent agrarian convention, foretold the quick disappearance of capitalism in Mexico. Any Governor opposed to the propaganda is quickly deposed. The Minister of Communications says "the lands and factories belong to those who work them." The professions are shortly to be socialized. The oil industry will follow, according to a law now under discussion. The Mexican subsidiary of the I. T. and T. is being destroyed. Socialist

and sexual education is furiously prosecuted in the schools. The folly of our own official support of the Revolutionary party will quickly come home to us.

Literary Poll Is Increasing

IN the literature department of this week is published a list of names including the greatest and the greater names of Catholic authors in English-speaking countries. Last week, a roster was drawn up of the important writers in foreign languages whose books have been translated into English. While we are not so optimistic as to believe that these checklists are complete, we do think that they offer suggestions to our readers as to the candidates to the Hall of Contemporary Immortals. The mere enumeration of the names of so many and so powerful Catholic spokesmen in the various departments of literary activity begets a sense of pride. The Church is militantly proclaiming its beliefs and its moralities to the world. It is helpful, then, that we focus our attention on these Catholic champions. This plebiscite will help to that end. It can be made to help Catholic literature and Catholic readers in a most effective way through the cooperation of colleges and study groups and local Catholic libraries. Sister Mary Joseph, of Webster College, has called upon the colleges throughout the country to hold elections on their favorite Catholic authors. We should be glad to receive such composite votes, together with the individual votes of the collegians. Study clubs, which are composed of serious-minded and intelligent readers, could likewise benefit themselves and cooperate in the national voting, by discussing the merits of the hundreds of candidates already named and by making a communal selection. The results of the voting will be published at intervals in our columns. Already many interesting and surprising lists have been received. We seek thousands more.

Shylock Mobsters

IN twenty-one sullen prisoners lined up in the court room before Justice McCook last Wednesday, New York had its first real glimpse of its "Shylock mobsters." They were arrested after a long examination of their activities by Thomas E. Dewey, the special prosecutor in charge of the investigation of rackets in New York County. According to the press, the usury racket has sprung up within the past two years, and under the control of the big gang chiefs has risen to staggering proportions, returning a profit of about \$200,000 weekly. The lenders prey upon low-salaried persons temporarily in need of small sums. Many of the loans are as low as one or two dollars. The chief victims of the racket are said to be post-office workers, clerks from the Federal and City departments, WPA workers, and women stenographers. The usurers charge interest rates ranging from 160 per cent to more than 1,000 per cent. Thus a man who borrows five dollars pays back six at the end of the week. If his loan runs on, as it often does, he has paid at the end of the year as much as fifty-two dollars in interest. Those who are delinquent in payments are

first threatened and then beaten up by squads of gangster collectors. The police believe that much recent petty crime in New York City is attributable to these small debtors, who are without any kind of criminal record but are terrorized into petty thefts in order to obtain funds with which to service their debts. Coincidentally there is a report that the Federal Government also intends to investigate the usury racket. But this Review feels that the Federal Government could put an effective stop to the whole thing by seeing that the chief victims—post-office workers, Federal workers, and WPA employees—were paid something like a living wage.

Parade Of Events

CHANGES foreshadowing a new America in the making were observed. . . . The old national habit of listening in on party telephone lines was passing, old-timers sighed. . . . New techniques in homicide—murder in a sack, murder in cement—were supplanting the old, popular American forms. . . . The displacing of amateur mourners by the swelling ranks of professional mourners appeared to be in process. . . . The custom of wealthy wives leaving their money to dogs instead of husbands was spreading. . . . The attitude of educational authorities toward fat students was becoming definitely unenthusiastic. . . . That the colleges of the future would concentrate largely on ping pong and horse-shoe pitching, with minor courses in polo, tap dancing, and knitting, seemed forecast by present curriculum tendencies. . . . The increasing disinclination of hitch-hikers to ride in cars without radios presaged a distinctly new ideology among late-twentieth-century hitch-hikers, it was felt. . . . That the social and political movements of the future would have constantly growing lunatic fringes, seemed to be indicated. . . . Some touching incidents dotted the week. . . . A man in Milwaukee died of laughing over his own joke. . . . A rattlesnake in Oklahoma bit a man and died. . . . A twelve-year-old Ohio boy hung himself out of sympathy for his dead rabbit. . . . Ten police cars gathered in New York on account of a scrub-woman's mop with which she had been mopping a burglar alarm. . . . The chief development in Ethiopia was an attack on Addis Ababa by hyenas.

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The Abdication of Man

G. K. CHESTERTON

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PROTESTANTISM, in its original spiritual root, was an attack on liberty in its very seat in the soul of man; in the throne and judgment seat of the will. It was but the first philosophical phase of a change that is still going on, though the primitive Protestantism has itself been changed beyond recognition; and the same tendency is now found strongest in materialism and monism and many schemes for scientific control, involving a theory of service which is essentially servile.

But in so far as the Reformation itself was anything more rational than loot, it was essentially an attack on the idea of free choice and the responsibility of man.

This is quite clearly shown at the start in the one outstanding controversy that could be called a debate between equals, in historical importance and personal influence. The debate between Luther and Henry VIII can hardly be called a serious incident—partly because Luther himself on this occasion confined himself almost entirely to the most foul-mouthed personal abuse; and partly because Henry afterwards did all he could to deserve a great deal of abuse.

The debate which still has an intellectual interest for intelligent people was the debate between Luther and Erasmus. Erasmus, speaking for the Catholics, summed up his whole pamphlet and position in the title, "The Liberty of the Human Will." Luther, speaking for the Protestants, summed up his whole pamphlet and position in the title, "The Slavery of the Human Will."

It will be noted that this contrast, standing at the very start of the whole schism, is alone enough to dispose of most of the more vague modern or liberal or humanitarian justifications of the Reformation; a liberalism and humanitarianism that would have been furiously condemned by the Reformers.

We have the best possible reason for saying that this difference did not arise merely out of righteous revolt against the real ecclesiastical corruptions; that this was not merely a protest against the ignorance of priests or the laziness of monks; that this was not only a natural cultural effort to expand beyond the narrower customs of the Middle Ages; that this was not a heresy in any way necessary, or even helpful, to the revival of learning or the progress of Humanism.

For if it was only to be an attack on medieval narrowness or monastic inertia, that attack had already been made; and by nobody more eagerly than Erasmus. If it had really been merely a more or less just irritation against ecclesiastical evils, that irritation had long been expressed; and by none quite so irritably as by Erasmus.

If the quarrel had revolved quite so obviously on the one point of whether a dead Scholasticism should yield to a new-born Humanism, Erasmus would have found it very difficult in decency not to be on the other side.

If there had really been no motive for supporting the old religion, except a love of old superstitions or an interest in old corruptions, Erasmus would have been more obviously at a loss to find anything in it to support. For Erasmus was not only not fanatical for medievalism; he was fanatical against it. He was not only very unlikely to whitewash monasticism; he was much too ready to blacken it.

And even the other great Catholic Humanists, though less bitter than Erasmus, were too much men of their own time to do anything like historical justice to the medieval time. They would probably have had less appreciation of the grandeur of Gothic building than any Wesleyan minister has today. They had almost certainly a less complete grasp of the greatness of the Scholastic philosophy, in its fullest form as in the Thomist philosophy, than is now open to any wandering agnostic, if he is reasonably well read and will listen to reason.

Yet the most acridly anti-medieval of the champions of Humanism did eventually appear as the champion of Catholicism. The answer is that something utterly different, and immeasurably more important, was involved.

For Erasmus, with all his faults, was a man brilliantly acute and broadly and profoundly well informed. And, amid all the rending distractions of his time and temper and position, he did go to the root of the matter. He did see that it was no longer a mere question of describing decaying customs that might ultimately be left for dead; it was a question of a new view of life; and one which was actually far less living.

Amid all the confused feeding of himself and his contemporaries, his taste did detect the particular poison that was ultimately to paralyze the moral activity of man; and perhaps, if left without its antidote, to turn mankind into a sort of machinery of robots, or dead men walking. For anyhow, the final effects of the Reformation would have been quite different from the immediate effects; they would have been quite contrary, even if the immediate effects of the Reformation had really been reforms. Even about that, it is not quite easy to see that they were reforms. It is not quite obvious that it was a reform of the monasteries to hand them over to lackeys and land grabbers; or a reform of priestly tyranny to vest the same persecuting powers in despots and capricious princes.

But the last effect would have been the same, even if the Reformation really had reformed a few things. It would have been all the same a few hundred years hence, even if the Protestants had really protested against the abuses that they really perpetuated. It would have been all the same so long as that one seed of an unnatural moral idea had been sown both among the wheat and the cockle.

That idea of an inhuman impotence, which began with Luther himself as early as the debate with Erasmus, which

was carried on by Calvin and consolidated into more logical completeness, is the real origin of all the modern mechanical way of dealing with men.

That is why punishment is to be not a penance but a cure; always something done to men and never something that men do to themselves. That is why there are no sinners but only patients; because a sinner may become a saint by being active; but a patient must always be passive.

Changed in every other way, the anti-Roman revolt still blindly follows this one influence of Luther and Calvin, their particular heretical perversion of the half-truth that man can do *nothing*. Only, instead of saying, as in that half-truth, that man must leave Christ to do everything, they substitute for Christ an utterly unmeaning abstraction called science or the state.

Protestantism was pessimism. That is, it was pessimism so long as it was Protestantism. This will puzzle many honest people today; because the popular confusion now called Protestantism often seems to consist of a rather washy optimism. But that is because the Protestantism has been washed away almost entirely by more modern things, unknown in the sixteenth and seventeenth centuries; by Rousseau and the revolutions of the eighteenth century, by the romantic movement and the vaguer evolutionism of the nineteenth. And yet, in all that deluge of dilutions, this one drop of the old pessimist poison can still be tasted. It is an unnatural and to us unaccountable pleasure in insisting on the impotence of the human will.

This last and lingering result of the Reformation, which was already apparent in the first rude beginnings of it, is now carried on by many who would scorn the name of Protestant, even more than the name of Christian. It is apparent, for instance, in the mysterious relish with which the Marxians insisted that men are utterly fixed or forced by dead economic conditions; and that their heads and hearts and wills have no real effect on their general actions; in what was proudly called the materialist theory of history, which insists that the march of progress can never be anything but a hunger march. It can be seen in the antic glee of anthropologists, when they happen to be also atheists, in proclaiming that man was not only a spawn of the mud, but always a slave of the mud, that all his arts and rituals must have begun with the most abject appetites, limited by the most cramping conditions.

In this queer inverted enthusiasm for emphasizing all that was constrained or involuntary about the conditions of men, we have the last glow of that dark fire that inflamed the Calvinists with dehumanized and almost demoniac exultation, over the thought of man still as a dead stone in the desert or cast as a dead branch into the fire.

Here and everywhere the emphasis is everything; for a heresy is always a half-truth turned into a whole falsehood. It does not explain the emphasis to answer that in one sense primitive men were certainly limited by primitive conditions; that men are in one sense wholly dependent upon food; or that they are in a higher sense wholly dependent upon God. The point is that there was,

from first to last, a tacit denial that there is any sense in which they are ever independent of anything.

The new philosophies of the nineteenth century, like the new theologies of the sixteenth century, were abnormal in the absence of any recognition of the will. That is the one connecting link left between what we now call Protestant countries and Protestantism. In every other respect, there has been no continuity in a thing that has done nothing except incessantly contradict itself.

In one point only it has partly succeeded in agreeing with itself; and that is in announcing the total paralysis of the one free function of human nature.

Is Human Life Worth Saving?

EDWARD PODOLSKY, M.D.

WHEN Philip Carey, the hero in "Of Human Bondage," was finally convinced that he had no kind of talent as an artist, he determined to study medicine. While the artist led a life reasonably filled with excitement, creating, glorifying, making permanent records of faces and scenes, the doctor's existence, though more humdrum and commonplace, was infinitely more useful. When Philip Carey became a doctor he felt that his greatest privilege was saving human lives. Carey was right. Doctors in real life also have had this idea for a great many hundreds of years. Somehow the average medical man has always had a feeling that his work is almost on a par with the Creator's. God makes human lives; doctors preserve them.

For the most part the history of medicine is a glorious song of the conquests of the evil forces of nature. Doctors have abolished the terrors of yellow and typhoid fevers, of malaria, of diphtheria, and most of the other malignant diseases caused by bacteria. At the present time most of the bacterial diseases are well under control.

But the fight has not been only against microbial sickness and death. Doctors have made heartening advances in the realm of non-bacterial diseases. Within the past several decades the world has seen the conquest of diabetes with insulin, of pernicious anemia with liver, the remarkable improvement in Addison's and Paget's diseases under glandular treatment. Incurable diseases are becoming curable in quite a few instances.

Even more dramatic have been the contributions of physics to physic. The stilled heart has been shocked back to life. The paralysis-frozen chest has been made to breathe by means of the Drinker Respirator, and the testor-totter board has been used to stir the circulation back to living activity. Philip Carey had ideals. Most doctors have ideals. Human life is sacred to them and certainly well worth saving. They have proved by their actions what they have had as ideals.

But is the doctor's work really useful as we understand the term in its truest meaning? Can medicine really hope to prolong human life, to save human life in the face of what man is doing to nullify his work? Is human life more secure now? Are the chances for longevity greater now than ever before?

The release of millions of human lives from bacterial extinction or death from diabetes or pernicious anemia can mean but one thing at present: the preservation of these lives for more horrible deaths. It means that where a man formerly died from typhoid fever the same man will die in an automobile accident. It means that where a man formerly was strangled to death by a swelling membrane in his throat caused by the diphtheria germ, this same man will be killed in an airplane crash. It means that where a man formerly died of diabetes, this man will come to his end by accidental electrocution.

The task of the modern doctor in attempting to save human lives becomes greater in the face of modern industrial progress. Doctors say that human lives are worth saving. Modern mechanical progress says that human lives must be sacrificed on the lap of the great god progress. This is the doctor's first discouragement.

Man is the cruelest, meanest, most ferocious beast in the world. Nowhere in the animal kingdom is there a creature so stupid and so death loving. Man is the eternal death worshipper. He collects and idolizes instruments of destruction. He exercises his ingenuity in inventing new death-dealing devices. His mind is fascinated by the thought that it is easier to destroy life than to preserve it. There is no quantity anywhere in the universe so cheap as human life.

Man has a brain. The brain is the source of ideas, of beliefs, of conceptions. These ideas and beliefs are often regarded as more valuable than human life itself. Millions have perished in the name of religion. Thousands have been killed in the name of science. Billions have laid down their lives for economic ideals. Man, the death worshipper, settles beliefs in economics with war.

A clinic full of doctors may work for forty years to perfect means of prolonging human life and be successful, only to have their work nullified by a lone chemist working in a laboratory who has perfected a highly poisonous and highly diffusible gas which can wipe out a whole city of several million lives in a short time.

Is human life worth saving under these conditions? Why should doctors work to perfect means of preserving human life when the dealers in death, the munitions makers, are engaged in finding a wider outlet for their products? Why substitute God-dealt death for man-dealt death? Is there any sense in it at all? In spite of what has been said about the munitions makers they are not the sole offenders. In the next war munitions would not play an all-important part. The practical physicists, graduates from our endowed technological colleges, are the real death dealers. They are not only engaged in finding more terrible explosives, building greater range guns, but also in concocting lung-eating gases and life-destroying rays of electrical energy.

The doctor is arrayed not only against the germs of the sub-visible world, but also against the degree-laden technologists of the modern laboratories. Mussolini predicted that in the next war bacteria will also be employed to bring death to the enemy. Not ordinary bacteria, but bacteria teased to greater depths of virulence with all the fearful

potentialities of bacteria to maim and kill. The technologist is not only content with poison gases. He has seen interesting possibilities in germs.

Life is certainly becoming discouraging to the doctor of the present day. There are so many different kinds of death dealers that he begins to wonder if human life is really worth saving. While some sort of progress is being made in the direction of extending the span of human life, of abolishing disease, of making life a more interesting adventure, much more progress is being made in finding ways of killing.

But doctors have been trained to work under the most discouraging conditions. There is, for instance, the case of the murderer, condemned to be executed. One week before his execution he is seized with acute appendicitis. An examination by the prison doctor reveals the fact that the appendix will burst if an operation is not performed at once. The doctor knows that the prisoner will be executed within a week. Does he say that an operation under these conditions will be futile? It is not for him to reason about the futility of his ministrations. It is his duty to save human life.

The murderer is put on the operating table. His appendix is removed as carefully as though he were a useful citizen of the community. He is nursed back to health as carefully as any patient in the hospital. Perhaps on the day of execution he has not entirely recovered. The execution must then be delayed. Two days later the prisoner is out of bed. His life has been saved through the work of the surgeon. But he is led into the execution chamber and put to death.

It certainly was not for the surgeon to question the usefulness of the operation. His duty was to save human life. He might have asked himself if human life was worth saving under these conditions. But he did not. And yet the average doctor knows that quite frequently outside of prison walls human lives are saved for an almost identical end. Is the doctor's work so very useful after all?

Preventive medicine as it is now understood means the saving and prolonging of human lives not alone by medicines and vaccines. It means also the helpful cooperation of agencies outside the field of medicine. It means that the chemist, the physicist, the maker of automobiles, the engineer, the rulers of communities, are exceedingly necessary allies of the doctor. In the problem of saving human lives it is no longer the germ which the modern doctor fears so much as human nature. It seems almost a hopeless task to get the human mind to look with a little more respect on human life.

Although it seems quite an impossible task to get the cooperation of the other agencies in the saving of human lives, it is one that the average doctor thinks is worth trying. It is not alone the physician who should be dedicated to the task of saving human lives but also the chemist, the engineer, the technologist, and the man in the street. Modern progress should not demand the sacrifice needlessly of human life on its onward march.

Without the help of others it seems a rather hopeless task for this modern doctor to save human lives. It frankly

appears to him to be a rather futile undertaking. In his off moments of reflection, the doctor often wonders if his work is really useful. He may work many sleepless hours to save a life, only to have it snuffed out a little later by a bullet, a fire, an automobile, or a gas.

Alcohol never killed as many people as bullets. Yet alcohol became the object of drastic prohibitory measures, while it was and still is a comparatively easy matter to obtain a gun and bullets. One of the really effective steps in saving lives would be to outlaw the manufacturing of guns and bullets, but really to control the production of death-dealing instruments seems a rather impossible task. It means that war will have to be abolished and all the frightful instruments that make war possible. It means

the effective fireproofing of structures that rise in majestic height to the heavens and of the great ships that sail the seas. It means the more intelligent regulation of traffic on the roads and above all the strict supervision of automobile manufacturing to compel the embodying of factors of safety. It also means the control of automobiles on the road and the quick destruction of those that are defective.

The saving of human lives demands the effective control of the destructive forces of modern life. Safety engineering is as important as germ killing in modern preventive medicine. In spite of all discouragements, human life is still regarded as valuable by the doctor today and worthy of his best efforts in preserving it. But the doctor cannot be alone in this fight. He must have help.

Object: Fraud

FLOYD ANDERSON

PERHAPS fraud, which my dictionary defines as "deception with the object of gaining by another's loss," is too strong a word for the many examples which will follow. It may be too strong for some, but it will fit many of the others with an exactitude that will admit of no argument.

Some of these examples, of course, do not cause any real loss. For example, the quaint habit of butchers (at least in New York City) of selling you a half-pound more of meat than you request. When your wife goes to the butcher shop to purchase three pounds of steak, she will probably get three and a quarter, or three and a half pounds. It is always over the three pounds requested—never less. Of course, the butcher has a ready excuse. The steer from which the steak was cut is "heavier," and it is more difficult to judge the weight. If that were true, when he is carving a "lighter" steer you might expect to get a steak a quarter or a half-pound less than you desire. But that never happens.

The truth of the matter, which is self-evident, is that many butcher shops have adopted this as an easy way of selling a greater amount of meat. Of course, the customer does not really lose by this, as she does when a large piece of bone is included and paid for. She does receive a quantity of meat in proportion to what she pays, and she can always use that extra amount. But she is being tricked, just the same.

But that is a harmless deception, compared with many others that Americans almost daily experience. For instance, there are the various prize-winning rackets. Some day, a bright, suave salesman may ring your doorbell and inform you, in confidentially exuberant tones, that you have just won a lot on Long Island, or Nakoma, or Pasadena. The point is that you have won a lot, and isn't it just too marvelous?

This method, I understand, may lead to two developments. One is to take the prospective customer to see the lot, which is poorly situated, swampy, or contains other defects. But, suggests the salesman, he can make a deal

for you whereby you can secure that magnificent lot over on the corner, on a paved street, with all other improvements, by trading in the lot you have won and \$150 cash—and what a bargain it is, my friend! If that bait takes, the improved lot is sold—and usually for more than the going price for it.

The other plan is to "give" the lot to the winner. But there are certain fees in connection with it—title fees, registration fees, and so on, until the ingenuity of the promoter or racketeer is exhausted. The total more than equals the real value of the real estate.

This same general method has extended into other fields. But it is necessary to mention only one of them now, and that is in the beauty-shop business. A girl or young lady will stand in a busy section of the city asking ladies for their names and addresses, requesting that each write this information on a card. The beauty shop for which she works is conducting a contest, she says, a lucky-number contest, and the one who has the lucky number will get a permanent wave free. Permanent waves cost from \$5 to \$50, depending on the prestige of the beauty shop, and since most women, at any time, feel they need a permanent wave, the inducement is well-nigh irresistible. Most of those handed a card will fill it out and return it to the person stopping them.

A few days later, a salesman will call. "Madam," he begins, "let me congratulate you. You are the lucky winner of a permanent wave at our beauty shop. All you have to do is to sign this piece of paper, and come for your permanent wave at your convenience."

But if Madam signs the slip of paper without reading it carefully, she will find that a fine-print clause obligates her to pay various and sundry costs in connection with the permanent wave, such as oil treatments, shampoos, and other condiments which are sauce for the permanent wave. Here again the cost of the accessories will ordinarily total more than the cost of a permanent wave in a reputable shop.

Another instance similar to these where the accessories

cost more than the original article is in the case of certain photographic firms. Some of them make a business of photographing individuals prominent in the day's news, or likely to become prominent, stating that there will be no charge. Their object, they assert, is to have the photograph in their files when it is called for by newspapers, magazines, etc., which presumably will pay for the use of it. All of which is probably flattering to the individual approached, as it would be to most persons. The photograph is taken, and a proof is submitted for approval.

But upon the proof hangs the story. It is a rough proof—in fact, a very rough proof—and, far from flattering the individual, it almost maligns him. This is a shock to the subject of the photograph. Of course he could not approve it in that form. A salesman ("suave" again seems the best descriptive adjective) approaches to adjust the matter. Yes, in the rough form the photograph is not very pleasing. But no, they could not do anything about it. Of course, if one wished to order a dozen copies of the photograph for personal use, then they would be able to finish the rough proof, and it would present a much truer likeness. And the charge for the dozen photographs is often greater than if one entered a photographer's studio with the sole idea of having several made. The price often seems named on the theory of charging what the traffic will bear.

There are many other instances of this intent to deceive. One well known to everyone is to set a high price for an article, especially in a neighborhood addicted to bargaining, so that the seller can come down greatly and still realize a considerable profit, while the buyer feels assured that a magnificent bargain has been secured. Of course, if the article is sold at the originally named price, the profit is just that much greater.

It is peculiar that transportation agencies seem inevitably to harbor minor, but nevertheless irritating, ways of cheating their passengers. For instance, the profitable method of letting the traveling public pay part of the wages of Pullman porters is well known, and is by no means a small matter. The same, in a way, probably applies to dining-car employees.

And these methods have a disquieting way of spreading. Some of the national bus lines have placed porters on their buses, although naming them stewards. At the beginning of the trip, the steward (always an engaging young fellow) calls for attention, and announces that his purpose is to make your trip a happy one. He wants to do everything in his power to aid you. "Just call me Bill," or whatever the given name may be. The details of their salaries are not available, but it seems fairly evident that the traveling public here, as elsewhere, is expected to help with the payroll. Near the end of his run, the steward again calls for attention, and announces, almost with tears in his voice, that even such boon companions as he and you must part. He hopes that you have had a most enjoyable trip and that he has made it more pleasant, and then he stands by the door as you descend from the bus. It is all too, too touching, in more than one meaning of that word.

But the railroads deserve a little more attention. They have various ways of eliciting a little more money here and a little more there. For instance, dining-car costs have for years been greater on the Eastern railroads than on the Western ones, just as now the Eastern roads seem unable to reach an agreement on cutting mileage rates, though the Western roads have cut their charges for some time. Perhaps, however, the Eastern roads will be able to effect an agreement after the vacation-time travelers have completed their journeys and trains are less crowded with passengers.

The extra-fare racket was also more prevalent on the Eastern railroads than on the Western ones. Some five or six years ago, it was almost impossible to travel from Chicago to New York, or vice versa, on certain railroads without paying extra fare. In those cases, the regular fare was just a starter, and if you wanted to get to New York with any degree of speed, it was necessary to hand out extra dollars to the railroad.

On a trip to New York, a young man spoke of one of his experiences on a non-extra-fare train from Chicago to New York. He claimed that the passenger train was shunted into sidings to let freight trains speed by, and he lost track of time, trying to get from Chicago to New York on the non-extra-fare train. I am inclined to believe it is not so great an exaggeration as it seems. And it has some justice when a railroad had a half-dozen and more extra-fare trains between two points. Fortunately, the error of their ways has become evident, and the number of extra-fare trains in the past few years has decreased sharply.

The railroad companies, of course, are not always entirely to blame for the acts of their employees, especially the news agents on their trains. But they should be held responsible for allowing their actions to continue, and thus in a way condoning them.

Many of these actions are relatively inexpensive and unimportant ones, such as selling a five-cent booklet of post-card views for a quarter, etc., although they are not thus less irritating. Another cute (used in its original meaning) trick is evident on railroads passing through Ogden or Salt Lake City, Utah. The news agent warns all passengers that the sun shining on the salt desert will injure their eyes unless they wear smoked glasses. He has them for sale (his profit must be at least 500 per cent), and if anyone is not satisfied that he needed them, the news agent will buy them back after the train leaves Salt Lake City. And a different news agent boards the train at Salt Lake City!

And almost every news agent has another scheme up his sleeve. He passes through the coaches and Pullmans selling mantillas, "smuggled over the border from Mexico," and always genuine, *very* genuine. You really must buy one for your mother, wife, sweetheart—and so on. They are as Mexican as a Boston codfish—in fact, you can almost picture the New England mill that manufactured them.

The New England mill enters into another scheme to defraud, though through no fault of its own. The Better

Business Bureau some time ago warned of a new racket making the rounds. A young lady would rap on your door, and unfold a pitiful story—she was desperately in need of money for food, or lodging—and so she was forced to part with a beautiful lace tablecloth that her old Irish grandmother had made with her own hands. And so saying, she unfolded the lace tablecloth. And could she just put it on your table so you could see how beautiful it was? It *was* beautiful, but it, too, was as Irish as a

Boston cod, and came from the same general section, New England.

And there are many other schemes to cheat and defraud, and new ones are popping up continually. As quickly as one is stopped or temporarily halted, another one comes into sight, perhaps an entirely new one, perhaps a modified and modernized version of an old one.

There is no moral in this relating of facts, but just a bit of advice. A word to the wise should be sufficient.

The Decline of the West

STANLEY B. JAMES

THIS is not a review of Spengler's famous book, which is now too old to need that kind of advertisement. Still less is it an endorsement of his theory with its assertion that history witnesses to a variety of cultures, no one of which can be called central and determinative for the whole world. Nevertheless, his belief that Western civilization is doomed deserves attention, not merely because the development of events seems to endorse it, but because by tentatively accepting it certain aspects of our Catholic Faith and life are thereby rescued from the obscurity into which they are in danger of falling.

The theory that the West is doomed comes at a time when Catholics are awakening as never before to the ethical, social, and cultural implications of their Faith. The identity of Western civilization with that Faith has been loudly proclaimed by writers who have won a hearing even from critics disposed to despise the Church and all its works. One may see, too, a new respect for the social teaching embodied in such documents as "Rerum Novarum" and "Quadragesimo Anno." The revolutions that have taken place in Europe have forced a reluctant appreciation of Papal teaching concerning social and economic matters on many who, while not sharing the Faith, see clearly that the only hope for the world lies in the application to these spheres of Christian principles.

It is as the champion of a traditional Christian morality protesting against contemporary materialism that the Church is chiefly gaining the sympathy of outsiders. There is a corresponding effort within the Church to break down what has been frequently described as the "state of siege" forced upon Catholics in previous days by penal conditions. The time has come, we are told, when we must take our share in the social and cultural activities of our time. Catholicism is something more than personal piety; it is for the whole man and for every department of life.

Now this emphasis on the close connection between Catholicism and civilization synchronizes with the emergence of forces that threaten to destroy both civilization (as we have understood it) and the Church.

The threat is a very real one. A little while ago it might have been anticipated that the new forces stirring

in the Church would overcome all opposition both within and without. The situation is very different today. Where Catholic parties existed and were advancing hopefully they have been swept away. An increasingly severe ban is placed on youth organizations, so that in dealing with the rising generation ecclesiastical authorities are confined almost entirely to the devotional sphere. Over a large part of Europe the Church is once more a beleaguered garrison, and this at a time when she seemed to be emerging from that condition.

It may be well for us to ask ourselves whether, if the fears of the pessimists are realized and the state of siege becomes more acute, we can discover the purpose of Providence and profit thereby. What, if any, is the evil which a chastisement of that kind is intended to remedy? To what weakness does the threatened ban on our social and cultural advance point? Is there some good reason why that advance should be checked?

Reference has been made to the large number of thinking and cultured people who, under present-day conditions, are learning to appreciate the functions of the Church as a civilizing agent. In England especially it is true that there exists a considerable intelligentsia possessed of the Catholic outlook, proclaiming a Catholic philosophy, and asserting the need for Catholic principles in economics. They are on our side when it is a question of literary decadence. In political discussions they will be found declaring themselves in favor of a revival of such medieval institutions as the guilds and the just price. Their interest in Thomism has created something like a revival of Scholasticism.

Yet they go no further. Everything is conceded to the Church except that on which she herself lays most stress. Even her ritual is borrowed and her theological dogmas preached, although those who adopt Catholic practices and teach Catholic doctrine refuse to acknowledge the authority by which these things are supported. But this is not all.

On the Continent we have a movement composed of men brought up in the Faith which, reacting violently against revolutionary tendencies, boldly declares that it is "Catholic but not Christian." By this it means that, while it is ready to contend for a Catholic culture and civilization, it is not prepared to endorse the Church's

theology or share its devotional life. And indeed such an attitude, though it may not be so pronounced as in France, is not unfamiliar elsewhere, even among those professing the Faith. At least it may be said that there is the danger among Catholic intellectuals that the fear of being again "besieged" may drive them to the other extreme and that Catholic culture may come to be a substitute for that of which it is but a dim reflection. So much is said as to the value of Catholic social principles, Catholic influence in art, Catholic philosophical sanity, that it is almost forgotten that these things are secondary and that the Church Militant is to be regarded primarily as the portico of the Church Triumphant.

It is here that we can see the purpose which a period of persecution might serve. If Spengler is right and Western civilization is doomed, then a separation between it and the Church will have been effected that will make clear wherein the essence of Catholicism lies. The fact, so loudly asserted by Mr. Belloc, that "Europe is the Faith," cannot be denied, but it may cease to be true, and if that comes to pass we shall have escaped the danger of asserting the converse—that the Faith is Europe. We have been, it may be, over-hasty in identifying the Church with one part of the world and its characteristic civilization. We have forgotten Asia and Africa, the immemorial Orient and the mysterious continent that has become the battleground of rival commercialisms but is surely entitled to make its own contribution to the world's culture.

A disaster to Europe such as many now foresee would at least cure us of accepting Catholicism because it was European, instead of appreciating in Europeanism what was due to Catholicism. The Faith is no more bound up with Latinism than it was bound up with Judaism, and as Jerusalem had to be destroyed in order to free Christianity from a too narrow and national interpretation, it may be that the traditional civilization of Europe must be submerged in order that the Church may realize afresh its Catholicity.

There was, indeed, something like this in the history of the first centuries. Ancient Rome with its pagan culture perished at the hands of the barbarians and there succeeded what are known as the "Dark Ages." The calamity was viewed by those then living as almost fatal. The destruction of Rome appeared like the end of the world. Approaching this period from another point of view, historians and critics have described the epoch in question as one utterly dark.

But we can see now that both were wrong. St. Augustine was led by the disasters of his age to behold a vision of that City of God which is established in the heavens beyond the reach of earthly storms, and St. Benedict was led by the same experiences to create a monachism which re-opened to thousands the sanctuary of mystical contemplation.

Is it merely fancy to suppose that we are on the threshold of another "Dark" Age which, if rightly used, will serve the same object as the disasters of the fifth and sixth centuries? It may be that we are not yet ready to conquer the world as a civilizing agent. Our

roots, it may be supposed, must go deeper into the Unseen, a closer connection must be established between the Church Militant and the Church Triumphant. Like the Jews forced to abandon Jerusalem with all the narrow nationalism bound up with it, and driven into exile, it is possible that we are called to pass through a purging experience calculated to fit us better for our world-wide mission.

One thing, however, needs to be said in conclusion. However drastic the experience may be, the Church which is founded on the Rock cannot be overcome. On the contrary, our tribulations, if anticipations of them are correct, will but establish us more firmly on that spiritual basis which no earthly power can successfully assail. At the time when Mussolini was threatening to engulf the Church's organizations for youth in Italy, a London economist, who is sympathetic toward the Catholic Church, wrote:

Will the Fascist Government succeed in Italy, as the Soviet Government has apparently succeeded in Russia, in driving the Church off the field of education and off all other fields of practical social activity and in confining its action to the external practice of religion (i.e., ritual and liturgy)?

And he answered his own question in this way: "If once a church is confined within these limits, its doom is certainly sealed. It is cut off from life, and life will thenceforth pass it by and leave it stranded."

To insist that this last statement is false is the chief purpose of the present article. It is not true that the Church cut off from participation in the life of this world will perish. It has secret sources of its own. In its Sacraments resides a supernatural vitality which can keep the "beleaguered garrison" alive however hard the foe presses. Beleaguered we may be, but we have inexhaustible supplies within the besieged City. The mistake lies in confusing the Church Militant with the whole Church. The Kingdom of God—let us repeat!—is established in the heavens. In our realization of that fact consists our power, when the opportunity is given us, to fortify it on earth.

TWO DEAD ROSES

One was a weeshy rose, one was a queen.
One was a poor thing, sad to be seen;
One was as lovely as light on the green.

The weeshy rose had such a small way to go
To come to the death that the roses know:
A little fall, a step or so
From the top of the stem to the grave below.
I loved and pitied the weeshy one,
And we both found rest when her days were done.

But the beautiful had such a long way to go,
Across the mountains and through the snow
And over the seas where the cold winds blow,
To come to the death that the roses know!
I seemed not to care for her, lovely apart;
Now that she's dead she troubles my heart.

Maybe it's silly, or maybe it's sound,—
Anyhow, look at them—dust on the ground.

THOMAS BUTLER FEENEY, S.J.

Sociology

Prison Psychiatry

JOHN WILTBYE

IT may be assumed for the moment that you have missed none of your friends lately. But in case one among them is no longer known in his accustomed haunts, you might inquire for him in the nearest penitentiary. On his return from London last month, Attorney General Cummings said in an interview given to the press that our prisons are "filled to repletion," and according to another expert, the building of new penitentiaries will soon be one of our major industries.

We now have about 220,000 prisoners. Should that figure seem low, reflect that on a comparative basis, France should have 100,000 prisoners instead of 35,000, Belgium 20,000 instead of 4,000, and England and Wales 33,000 instead of 11,000. The statistics should be studied in connection with two allied facts, of which the first is that in these countries punishment as a rule follows speedily on the track of crime. Hence it is probable that in France, Belgium, and Great Britain, the great majority of lawbreakers are actually in confinement. In the next place, only the poorest and most stupid American lawbreakers go to jail. The clever and opulent, the intelligentsia of the profession, remain at large. It is startling to learn that although we have 220,000 criminals in the penitentiaries, the files of the Bureau of Investigation of the Department of Justice contain the names of more than 5,000,000 persons who at one time have been convicted of crime, or have been gravely suspected of crime.

The weaknesses of the administration of the criminal law in this country have long been glaring. More than twenty years ago, Chief Justice Taft described them briefly as "disgraceful," and we can hardly flatter ourselves that in the intervening years conditions have greatly improved. It would be beyond my purpose and my knowledge of the subject to go deeply into the reasons why we have not improved. I leave that to the better informed, and turn to that comparatively rare individual, the law breaker who has actually been caught and convicted, and is serving his sentence. Now that we have him, what shall we do with him?

Here we meet two schools of opinion. One is composed entirely of sob sisters and the other entirely of cavemen. The sisters desire to coddle the prisoner, solacing his imprisonment with such conveniences and little luxuries as a telephone in his cell, flowers on his birthday, the latest novels, a park in which to exercise, and a varied and tempting menu served by a chef from Pierre's. Leaders of the other school argue that he should be kept in solitary confinement for twenty-four hours a day, being brought out occasionally during the week and knocked down with a club.

Surely, we need a golden mean between these schools, but thus far the happy average seems to have eluded us. We herd 4,500 men into quarters straitly designed for

1,200, and wonder why they occasionally become peevish. We attire them in neatly cut suits of fashionable blue, allow them large liberties of walking about, and are surprised when oftener than now and then one of them, unlike Sam Weller's prisoner in the Fleet, forgets to come home at night.

It should be feasible to apply the great law of charity to convicts without at the same time destroying the ends of punishment. The balance of justice disturbed by crime must be restored, the weak must be deterred, and, as far as may be possible, we must seek the rehabilitation of the convict. If we can send him back to society an asset, all of us have gained. When he comes out of prison worse than when he went in, all of us have lost.

One approach to reform and rehabilitation which promised rich results a score of years ago is the application of methods of psychiatry to the convict. Up to the present, at least, psychiatry has not justified itself, chiefly because too many of the psychiatrists have been curious old women, scandal mongers, or persons themselves in need of moral reform. Speaking at the meeting of the American Prison Association held in Atlanta last week, Warden Lawes, of Sing Sing, said that psychiatry "must prove itself less academic, if it is to become a definite and positive factor in humanizing and rehabilitating the prisoner." Coming more closely to the indictment which I have just suggested, the Warden complained that many of the questions proposed by the psychiatrists were "revolting" and "nauseating." The antagonism aroused by "exhaustive, searching, indelicate, and revolting questions, tended to nullify the good which psychiatry might do." Or in the indignant words of a prisoner, addressed to a psychiatrist, and quoted in Nelson's "Prison Days and Nights," published two years ago, "Why, you dirty so-and-so, you must be crazy yourself!"

Incidentally, about the best criticism I have yet read of psychiatry in prison is supplied by the final chapter of Nelson's book. A young fellow of remarkable literary gifts and a long criminal record, Nelson wrote at the request of the well-known psychiatrist, Abraham Myerson, M.D., psychiatric examiner of prisoners for the Commonwealth of Massachusetts.

When Jones, or the average criminal, says, "Bug tests are strictly the bunk!" what does he mean? He knows that he has lied to and misled the psychiatrist. He knows that most of his pals did likewise. He knows therefore, that the psychiatrist cannot possibly know the truth about him.

Of the book as a whole, Myerson writes that it confirmed his belief "that we psychiatrists were not really reaching the prisoner." If that is true, then one of the most unmerited punishments to which American convicts have been subjected is the psychiatric examination.

It is fairly clear from Nelson's book that the psychiatrist, with his talk of I. Q.'s and other theories, to quote

Warden Lawes, has really not known his business. He has classed the criminal as a sort of chemical which, being subjected to other chemicals and a little heat, would give a characteristic reaction. He has entirely forgotten that the chief business of the psychiatrist—and of every man who would help his erring brother—is to realize that the convict is a human being with hopes and fears, a compost of weakness and strength, a being endowed with a will and, at least to some extent, with an intellect. He has also forgotten that as often as he looks upon the most degraded criminal, he may well say with St. Philip Neri, "There, but for the grace of God, go I." To put the case more briefly, the psychiatrist has forgotten to be human.

Hence the prisoner does not bring himself but some other self to the psychiatric examination. Of course that is true in a degree of every such examination, and the first move of the psychiatrist is to put the examinee at ease, preferably by not letting him know that a test is being applied. If this cannot be, then the formalities should be reduced to a minimum. A good old priest, most successful in picking up the fallen, once remarked to me that often the best way to get a man to open his real heart to you is to join him in a mint julep and a cigar, and then to talk to him about prize fighting or baseball. "Cut out the 'now, my dear brother' stuff," he said. The prison psychiatrist does not have time for this, which is like an excuse by a surgeon that he did not have time to wait for the scalpel before beginning an appendectomy, and so used an axe. Incredibly, the examination is usually conducted in the presence of guards and often, also, of other prisoners. That seals the prisoner's mouth, or if he talks, he lies, just as you and I would; and because of his larger practice he may be more skilled than we.

The prisoner fears the psychiatrist, writes Nelson, because he thinks that whatever the psychiatrist reports may hurt him. He may, for instance, be transferred from a job that he likes, or his parole may be held up. Again, the psychiatrist stands for officialdom, and hence even if he would unbosom himself, the catharsis is difficult. Some think what they may say is "snitching;" others that it may help their enemies, the police. Many feel that they are being interrogated on matters which, as the Catholic would say, belong to sacramental confession, but in a fashion which lacks its delicacy, prudence, and inviolable seal of secrecy. Finally, perhaps most of the prisoners are not in the least interested in self-reformation. To them the psychiatric examination becomes a bore, a joke, or an insult, but never a help.

Most of the shortcomings reported by Lawes, Myerson, and Nelson are shortcomings merely and not essential to psychiatry. As far as my observations go, however, these shortcomings cling to the practice of psychiatry, out of prison as well as in, like barnacles. The whole system ought to go into drydock for scraping, at which time the psychiatrists who are merely dirty or curious can be quietly dropped overboard, every one with a millstone tied about his neck. But whatever may happen in

that respect, I am sure that the best psychiatrist in every penitentiary will continue to be the Catholic chaplain. For the priest knows human nature, and he has at his command the remedies which burn but heal.

Education

Catholic Education Week

PAUL L. BLAKELY, S.J.

ONE can feel a large degree of sympathy with the Governor of Georgia who some weeks ago refused to issue a proclamation for "Navy Day." There were too many "days" and "weeks," he said; the public was tiring of them, and they probably alienated more persons than they enlisted. However that might be, they cluttered up his office, and disturbed his routine, and he would have none of them.

"American Education Week," particularly if we take it in its Catholic aspects, is not one of these useless "weeks." Who first thought of the "Week," when it began, and how it is now kept in our schools, are questions that I cannot answer. The National Catholic Welfare Conference, however, comes to the rescue, through its Department of Education, with a neat ten-page folder which stresses the Catholic phases of a number of topics suggested for each day of the week, November 11 to 17. The matter supplied is abundant, and the references are numerous. Teachers who wish to prepare talks, or who are looking for subjects which the pupils may be asked to discuss, will find this pamphlet extremely helpful. I quote in full the first page:

MONDAY, NOVEMBER 11
WORLD PEACE

With earnestness We have desired to share with you in the spiritual sweetness of this rich Feast and to join Our prayers and intercession with yours, to obtain an ever-renewed, an ever-greater increase of faith and Catholic life and action in the battle for moral uprightness and for modesty and decency; to deprecate the unspeakable material and moral havoc of wars and their dire aftermath of tears and sorrow—an action which We can never sufficiently commend; to implore that peace so much desired by all—peace to those who are near and peace to those who are far; and to supplicate at least a less intolerable burden of life for a world worn to exhaustion by the ravages of the great depression.—Pope Pius XI; address to Cleveland Eucharistic Congress September 26, 1935.

1. Catholic Action and Peace.

Catholics are called not only to a wider and more perfect enjoyment of the peace of Christ but to the strengthening and widening of the Kingdom of Christ, and therefore to the strengthening and widening of His peace through the manifold apostolate of word, deed, and prayer, so easy to all and so powerful, yes, all powerful with God. The glory and the duty of this apostolate of peace belong principally to Us and to all called to be ministers of the God of peace. But here is a vast and glorious field for all the Catholic laity, too, whom We unceasingly call upon and ask to share in the hierarchical apostolate. To Catholics of all the world and particularly those who study, labor, and pray in Catholic Action, We turn today with this warm invitation and plea.—Allocution of Pope Pius XI, December 24, 1930.

2. Education and Peace.

The first and most generally obligatory means and action in promoting peace is education. The people require instruction concerning the universality of brotherhood, the possibility of permanent peace and the fallacy of indefinite preparedness, while statesmen stand in particular need of becoming familiar with the principles of international ethics.

Human brotherhood must be intensively and extensively preached to all groups and classes; in theological seminaries, in colleges and schools; in the pulpit and in catechetical instructions; in religious books and periodicals. The individual must be taught a right attitude and mind toward all foreigners. It is not enough to declare that "every human being is my neighbor." The obligations which are implicit in this phrase must be explicit. They must be set forth in detail with regard to foreign races and nations.—"International Ethics," C. A. I. P.

3. Meaning of Armistice Day.

We are the witnesses today of the long, long file of those thousands who served in our organizations, of those millions who by their offering and sacrifice made our work possible. They cannot come here in person. But they are here through us in spirit. They come; they stand in silence before this tomb; they kneel to pray. They go back to their homes, as soldiers and civilians always go back, renewed in devotion to consecrate themselves to that for which this man died—the peace of the nation, the peace of the world. . . . We pledge again our sacred service that peace with justice may bind together in unbreakable bonds the peoples and the nations of the world.—Very Rev. John J. Burke, C.S.P., S.T.D., Address at Tomb of Unknown Soldier, Armistice Day, 1929.

References: "Peace Education in the Schools"; "National Attitudes in Children"; "International Ethics"; "Ethics of War"; "International Economic Life"; "Latin America and the United States"; "Syllabus on International Relations"; "Appeals for Peace of Pope Benedict XV and Pope Pius XI"; "Peace Statements of Recent Popes"; "The Church and Peace Efforts." See also other publications of Catholic Association for International Peace.

I have not the space for the other days, and can only quote the outlines.

TUESDAY, NOVEMBER 12

CATHOLIC EDUCATION

1. The meaning of Catholic education.
2. The scope of Catholic education.
3. Catholic Education; a bulwark of the nation.

WEDNESDAY, NOVEMBER 13

PROBLEMS OF YOUTH

1. Religious activities.
2. Recreational activities.
3. Cultural activities.

THURSDAY, NOVEMBER 14

SOCIAL JUSTICE

1. Social justice and the state.
2. Social justice and the economic system.
3. Social justice and society.

FRIDAY, NOVEMBER 15

RELIGIOUS FREEDOM FOR MEXICO

1. Violation of international law.
2. Social work of the Church in Mexico.
3. Willingness of the Church to cooperate with government.

SATURDAY, NOVEMBER 16

THE SANCTITY OF THE HOME

1. Christian marriage.

2. Premarital training.

3. Family education.

SUNDAY, NOVEMBER 17

CATHOLIC ACTION

1. Essential elements.
2. Necessity of national unity in Catholic Action.
3. Docility to authority.

These bare outlines certainly fail to do justice to the diligent compiler. The following questions, also supplied by the Conference, will help teachers to complete them.

1. What is the meaning of Armistice Day?
2. Explain the work of the Catholic Association for International Peace.
3. What is meant by the statement that the Catholic school is carrying on in the spirit of those who laid the foundations of our national life?
4. Discuss the activities of any Catholic youth organization.
5. What cultural advantages are available to youth in your city?
6. Were any measures to promote social justice enacted at the 1935 session of Congress?
7. Tell about the policy of the Mexican Government toward religion.
8. How does the home of the past contrast with that of the present as an educational agency?
9. Name the essential elements of Catholic Action.
10. Explain some ways in which pupils may share the great work of Catholic Action.

A glance at this program will show the many topics on which our young people, especially those whose formal training ends with the upper grades of the elementary school, need detailed instruction. The program for Saturday, November 16, is of particular pertinence in these pagan days. Perhaps Catholic Education Week may emphasize for Catholic educators some problems which have not as yet received the attention which their importance demands.

With Scrip and Staff

WHO would have thought, a few years ago, that it would be possible to gather a great popular meeting in the interests of teaching catechism? Catechetical instruction was looked upon as a painfully prosaic, even though highly necessary duty; but as not a matter for high general enthusiasm. Yet that is what has just occurred in Rochester, N. Y. In conjunction with the thirteenth annual session of the Catholic Rural Life Conference, the National Confraternity of Christian Doctrine succeeded in attracting bishops, clergy, members of the teaching Congregations, and intelligent lay men and women from far and near to listen to discussions upon this all-important topic.

The catechetical exhibit displayed visual material, in the form of books, pictures, charts, outlines, instructive models of different kinds, in profusion. Such material is now abundantly supplied at low cost, and complete information may be obtained from the office of the Confraternity at the Catholic University of America, as well

as from such centers as Cisca in Chicago and Father Nell in Effingham, Ill.

Practical pedagogy has swept with full sails into the catechetical seas, with immeasurable increase of facility for the teacher as well as interest for the pupil. However, there are certain dangers in the very success of these newer enterprises.

THESE dangers were clearly and succinctly pointed out in his address at the concluding joint banquet of the two organizations by the Most Rev. Archbishop McNicholas of Cincinnati. The Archbishop hailed the advance in material explaining and illustrating the catechism. Nevertheless, improvements in this direction should not make us run the risk of losing our hold on the actual content of Christian Doctrine instruction. The form or aids for presenting the matter are one thing, the content or basic matter actually presented is another. This was not a question, as the Archbishop pointed out, of deciding whether the question-and-answer method, or that of positive presentation, is the ideal. This is a point on which there has been and will doubtless long continue to be ample discussion. Nor is it necessarily the question of the arrangement of the material. There are several great authoritative arrangements of catechetical material, some guided by the logical ideal, as is the case of St. Thomas Aquinas, others by the practical, as in the Catechism of the Council of Trent. There are such well-known systems as those of St. Robert Bellarmine, St. Peter Canisius, the Baltimore Catechism. Different considerations will prompt variety in this regard. But how be sure of the basic content?

This, the Archbishop believed, should be presented according to a unified and authoritative verbal form, whether in the individual diocese, the nation, or the Church in general. The unchanging truths of dogma are inseparable from certain consecrated forms of words. These need to be committed to memory, and the speaker deplored the neglect of memory in the education of the day. Nor could mere devotional material take the place of solid doctrinal teaching.

The Pilgrim believes that this important point would be better recognized if we distinguished between the real solid meat of theological language—such as is contained, for instance, in such expressions as “the outward sign of invisible grace,” such words as “transubstantiation, sanctifying grace, infallibility, communion of saints,” etc., and mere heavy grammatical twists or old-fashioned phraseology, such as abound in the Baltimore Catechism and elsewhere, like pigeons on the grass, alas. E.g. the famous—and impossible—definition of Venial Sin.

The preparation of such a text, the Archbishop pointed out, would be a fit work for experienced theologians. The host of the convention, Archbishop Mooney of Rochester, was one of the theologians who took part in the preparation of the catechism prepared by Cardinal Gasparri in Rome. And long, thorough preparation of religion teachers, extending over a several years' course, was, he added, indispensable for teaching Christian Doctrine.

THAT one can be deceived as to the solidity of popular religious knowledge is illustrated from the religious condition of England on the eve of the Reformation.

In his highly instructive work, “L'Angleterre catholique à la veille du schisme,” (“Catholic England on the Eve of Schism”) (Paris: Gabriel Beauchesne, 60 fr.), Pierre Janelle, a profound student of the English Reformation period, casts a bird's eye view over the religious literature of that time. At the end of the fifteenth century the spirit of revolt and criticism that had crept in after the Black Death had practically disappeared. There was a genuine renewal of faith and piety, and the press poured forth religious writings. Of seventy-four works published or re-published between 1470 and 1490 by William Caxton, twenty-nine, at least, are works of piety or devotion. Between 1491 and 1500, Wynkyn de Worde, Caxton's successor, published thirty religious works of a total of fifty-four. Edition followed edition, but there were practically no doctrinal works; and, strange to say, the Scriptures as yet had but a scant place, as compared with Germany and France. “In France, from 1487 to 1521, the Bible of Jean de Rély was reprinted seven times. Nothing like that in England.” Apocryphal legends, lives of the Saints, innumerable pious “Guides,” and “Ladders of the Soul,” and “Pilgrimages,” and “Mirrors of Perfection” circulated among the great as well as the small. There was abundant “practical Catholicism” in the support of the Church, by alms, legacies, devotions. But the basic doctrinal instruction was weak. When the Lutherans marched in, under the protecting flanks of the mighty Henry, “Defender of the Faith,” and his successors, bristling with arguments and Bible texts, they found English Catholicism unprepared. Shall it be the same with us in the new assaults of today?

THE PILGRIM.

CONSPIRACY

A gravelled road winding lightly
Through a corridor of tall trees!
The wind striking sad melodies of autumn
From humming branches
Like a giant invisible hand
Brushing the heavy strings of a hundred harps!

Cool waters by the roadside running rhythmically
Over polished stones
Like ghostly fingers repeating a psalm-chord
On the white keys of an organ!

Wrinkled leaves huddled in whispering groups
Like sad-faced old men comforting one another
With recollections of glories past!

A gray curtain of sky
Silhouetting the stone blocks and crosses
And twisted, thorny overgrowth of lifeless bushes.

Cold hands locked by chains of earth,
Lips muted by a clod of clay!

Speak, silence of the grave-yard,
Be now their advocate for remembrance!
Cry out, dumb stones, their plea for pardon!
Chant, choir of the winds, a wordless *de profundis*!
Sing softly, nature, your November Requiem.

HENRY V. WALSH.

Literature

Checklist of English-Writing Authors

FRANCIS TALBOT, S.J.

WHILE the daily mail of the Literary Editor is swelling to larger proportions, with readers gaining courage to cast a vote for the authors they consider worthy of a place in the Permanent Gallery of Contemporary Immortals, it may be helpful to the doubtful, the bashful and the puzzled to run off the names of the candidates who write in English. Last week, under the title of "Candidates from Abroad," we published a list of the names of those foreign-language Catholic authors whose books have been translated into English and who enjoy some fame among us. Also, we included the English-writing authors of the Pacific hemisphere. The more invidious task is attempted this week, that of a roll-call of the Catholic authors of Ireland, Great Britain, Canada and the United States.

Though my reiteration may irritate, I note again that AMERICA is sponsoring a national plebiscite for the purpose of determining who are the greatest forty or the forty greatest living Catholic authors. We wish to make this determination through a free vote of Catholic readers in the United States. Those authors who are selected will be created into an Academy, or a Permanent Gallery, into a special section of the Gallery of Living Catholic Authors established at Webster College, Missouri. Of the forty niches to be filled, twenty-five are to be assigned to foreign writers, and fifteen are to be reserved for those who claim the United States as their country.

In the survey of candidates published last week, the largest quota was French. Continuing this week the survey of foreign authors, the preponderance of English writers becomes rather notable. Up until a very few decades ago, for truly readable literature we Americans were almost entirely dependent on the works of English Catholic writers. We are still heavily indebted to British authors for our best books in every department of literature. That tradition of charm and urbanity begun by Newman, that, also, of finished scholarship and of intelligence has persisted till our time. From the few Catholic spokesmen of half a century ago have developed scores of authoritative masters who are effecting a reformation in the conclusions of history, promulgating the principles of Catholic philosophy and morality, establishing the claims of Catholic truth, exemplifying practical Catholicism in biographies, showing the beauty and the power and the force of Catholicism in the creative departments of fiction, poetry and the drama. Out of Great Britain are coming to us the finest Catholic books, and in Great Britain are writing the keenest, most accomplished Catholic authors.

It will be no surprise, then, if the final tally should show that the majority of twenty-five places assigned to foreign writers should be won by Englishmen. For the purpose of the plebiscite, I think that it will suffice to enumerate the names of the English, Scotch and Welsh authors without annotations as to their ability or achieve-

ment. Should there be unfortunate omissions, a word from our readers, nay, even, a whisper, will make us hasten to insert the forgotten candidate in the final listing. Without more ado, then, we submit the following names: John Arendzen, Grace Mary Ashton, Donald Attwater, Maurice Baring, Michael de la Bedoyere, Hilaire Belloc, Marie Belloc-Lowndes, Mary Agnes Blundell, James Brodrick, S.J., Dom Cabrol, O.S.B., Dom Bede Camm, O.S.B., Montgomery Carmichael, Gilbert Keith Chesterton, Isabel Clarke, Joseph Clayton, Mrs. Violet Clifton, G. Constant, Martin D'Arcy, S.J., Christopher Dawson, Enid Dinnis, Archbishop Downey, Rev. Owen Francis Dudley, Helen Parry Eden, Sir Philip Gibbs, John Gibbons, Eric Gill, Archbishop Goodier, S.J., Dom Louis Gougaud, O.S.B., Cecily Hallack, G. C. Heseltine, Christopher Hollis, Esme Howard (Lord Howard of Penrith), Rev. Philip Hughes, George Joyce, S.J., Sheila Kaye-Smith, Ronald Knox, Joseph Leonard, C.M., D. B. Wyndham Lewis, Arnold Lunn, Compton Mackenzie, Bruce Marshall, C. C. Martindale, S.J., Rev. David Mathew, Vincent McNabb, O.P., Viola Meynell, Wilfrid Meynell, Evan Morgan, J. B. Morton, Alfred Noyes, Ernest Oldmeadow, W. E. Orchard, H. Penrose-Fry, Derek Patmore, Hugh Pope, O.P., Rev. Aloysius Roche, H. E. G. Rope, Francis Sheed, Bertha R. Sutton, Robert Steuart, S.J., Herbert Thurston, S.J., Christopher Trappes-Lomax, Gerald Vann, O.P., Dom A. Vonier, O.S.B., Maisie Ward, E. L. Watkin, Evelyn Waugh, Rev. Benedict Williamson, Francis Woodlock, S.J., J. Douglas Woodruff, and Margaret Yeo.

This formidable list of Catholic contemporaries who are voicing the eternal truths of Catholicism is one of which we may be proud. Certainly, from it may be drawn at least fifteen names which will honor the Permanent Gallery of Webster College.

In Ireland, there has always been a Catholic literature, even in the penal times and in the days when the facilities of education were denied all but the few bravest souls who leaped over the restricting barriers. A new era has now dawned, one in which the Irishman is not only free but is helped and encouraged to speak through literature. With depth of sorrow, one contemplates the writers of powerful literature who have perverted from the Faith of their fathers. Unfortunately, their names spring to the tongue more easily, since their books have been the ones which have been most expensively and most persistently advertised and read in the United States. There are others, however, who, though less known, are more worthy of being exalted in public estimation. Among the more notable, we list the following: Hugh de Blacam, Stephen Brown, S.J., Padraic Colum, Mary Colum, Daniel Corkery, Alice Curtayne, Padraic Gregory, Denis Gwynn, Father James, O.M.Cap., Shane Leslie, Andrew Malone, Seumas MacManus, Cathal O'Byrne, James O'Mahony, O.M.Cap., Sean O'Faolain, Rev. Myles Ronan, Francis Stuart, and Maurice Walsh. In this enumeration, some names have been omitted because the bearers of the proud Irish names, after having written vibrantly Catholic books, have applied their God-given talents to subversive thoughts and immoralities. If there

be others whose books are known in the United States and who have not been named above, they will be registered as candidates upon receipt of notification.

Canada offers a few candidates who must be considered in our plebiscite. Like the United States, the northern Dominion is beginning to emerge from the era of comparative speechlessness and during the next generation should supply our Catholic literature with notable volumes in English. In this present year, the more prominent writers that may be listed are C. J. Eustace and Thomas O'Hagan.

The most difficult of all the roll-call is that of the Catholic authors of the United States. In attempting to put this in definitive form, I sincerely desire to be comprehensive and yet not too inclusive. Once more, I would suggest that, since this is a national plebiscite and since the panel of candidates is left open to the nominations of all who wish to speak, any omissions in our list be immediately rectified by those who discover the lacunae. The following enumeration of American Catholic authors has been drawn up by the Board of Governors of the Gallery of Living Catholic Writers. As a beginning, then, these candidates are named: Calvert Alexander, S.J., Lucille Borden, John Bunker, Francis Betten, S.J., Paul Blakely, S.J., Rev. Hugh Blunt, Neil Boyton, S.J., Katherine Brégy, Matthew Britt, O.S.B., John G. Brunini, Nancy Buckley, John J. Burke, C.S.P., George Carver, Francis Carlin, Mrs. Winthrop Chanler, James B. Connolly, Myles Connolly, Terence J. Connolly, S.J., B. L. Conway, C.S.P., Pierre Crabitès, James J. Daly, S.J., Thomas A. Daly, Francis P. Donnelly, S.J., Josephine Donovan, Rev. Peter Dooley, Michael Earls, S.J., Sister Eleanore, C.S.C., Ethel Cooke Eliot, Gerald Ellard, S.J., Leonard Feeney, S.J., Leo Foley, C.M., Edward F. Garesché, S.J., Gilbert J. Garraghan, S.J., James M. Gillis, C.S.P., Caroline Giltinan, Msgr. Peter Guilday, Joseph Gurn, Carlton Hayes, Winfred Herbst, S.D.S., Ross J. Hoffman, Helen Walker Homan, Paul Horgan, Bernard R. Hubbard, S.J., Joseph Husslein, S.J., Elizabeth Jordan, Rt. Rev. Francis Clement Kelley, Blanche Mary Kelly, Michael Kenny, S.J., Grace Keon, Aline Kilmer, Anthony Klinkner, J. A. Kleist, S.J., John LaFarge, S.J., Emmet Lavery, Francis P. LeBuffe, S.J., Brother Leo, William I. Lonergan, S.J., Daniel A. Lord, S.J., Rev. Robert Lord, Sister Madeleva, C.S.C., Mary E. Mannix, Theodore Maynard, Rita C. McGoldrick, Milton McGovern, William McGucken, S.J., Joseph McSorley, C.S.P., Thomas F. Meehan, J. Corson Miller, Moorhouse F. X. Millar, S.J., Anna C. Minogue, John Moody, Parker Moon, Thomas V. Moore, O.S.B., Rev. Edward Roberts Moore, Albert Muntsch, S.J., Benjamin Musser, Kathleen Norris, Rev. John O'Brien, Cardinal O'Connell, Seumas O'Sheel, Edith O'Shaughnessy, Msgr. Edward Pace, Wilfrid Parsons, S.J. Charles Quirk, S.J., Joseph J. Reilly, Agnes Repplier, J. Eliot Ross, Msgr. John A. Ryan, Daniel Sargent, Martin Scott, S.J., Msgr. Fulton Sheen, George Shuster, Richard Dana Skinner, Alfred E. Smith, Frank Spearman, Marion Ames Taggart, Francis Talbot, S.J., Mary Dixon Thayer,

Frederic Thompson, Joseph Thorning, S.J., Vera Marie Tracy, Edmund Walsh, S.J., James J. Walsh, William Thomas Walsh, Leo Ward, C.S.C., Helen C. White, Joseph J. Williams, S.J., Michael Williams, Msgr. John M. Wolfe and John J. Wynne, S.J.

Within the next few weeks, it is our intention to issue a complete list of all the foreign and native authors who may, or should, be placed in nomination. In preparation for this, I would once more urge our readers to assist us in this compilation by calling attention to the omissions in the enumeration thus far made, in those contained in the article, "Candidates from Abroad," published last week, and in the present article. Meanwhile, swell the mail bag still more by casting your vote.

A Review of Current Books

My Husband

JOSEPH CONRAD AND HIS CIRCLE. By Jessie Conrad. E. P. Dutton and Company. \$3.75.

ONE puts down this volume with the conviction that Jessie Conrad is a remarkable woman and that a genius *chez soi* is indeed a god of clay. Brander Matthews used to say that the world's true geniuses were normal men: Shakespeare was an excellent man of business; Dante was a statesman; only the second-rate minds made a mess of things and went off the deep end. Joseph Conrad did not make a mess of things, but he did frequently go off the deep end as far as gout, irascibility, and temperament could take him. This book is the story of how Jessie Conrad soothed and managed him from their wedding day in 1896—when he muttered disgustedly at the spectacle of her tearful family: "Good Heavens, if I had known this would happen, I—well, I would never have married you."

There is no doubt that Conrad's wife knew that hers was a rare and tremendous job—that of being nurse and mother as well as wife—and she brought to her task abounding courage and a miraculously unfailing sense of humor. She was the wick that kept the lamp burning, yet she was "no believer in a wife being completely absorbed by her husband." There should be mutual give and take in married life; not domestic adoration but an appreciation, just and considerate. "Had I been incapable," writes Mrs. Conrad, "of understanding his exotic nature, we might never have lived together in such complete harmony."

These reminiscences are not so much about his circle as they are about Józef Teodor Konrad Korzeniowski. We are introduced to literary and artistic lions, but their lineaments are not clear. Jessie Conrad's unswerving preoccupation with the mind and heart and personality of her husband seems to make all others serve as mere background. And we would like to hear more of the two sons, Borys and John, whose photographs add to the handsome make-up of the book. The frontispiece of the Conrad grandchildren is charming.

The most distinct of the pen portraits are of the two eminent surgeons, Sir Robert Jones and Dr. Whitehead Reid. We catch only fleeting glimpses of those who should be more familiar to us: Galsworthy and Wells, Sidney Colvin and Edward Garnett. There are a few illuminating bits about Henry James and Stephen Crane. There is much, too much about Ford Madox Hueffer. It is to be regretted that Mrs. Conrad's style is at times very careless and that she has an irritating way of endlessly repeating the name *Joseph Conrad*. (One is reminded of Frieda Lawrence's iteration of the word *Laurence* in her memoir *Not I, But the Wind*.) The incident of the mock religious procession

at Corsica and the remark concerning Conrad's Catholicism will not be quite pleasing to some readers.

Conrad, the artist and master of a brilliant prose, does not illumine these pages. His wife is vividly conscious of his greatness, but hers has been the task of showing not the craftsman but the man as she alone knew him. Hers was a "care of the artist in words, that had to be constant and unremitting in every sense of the word." Few men of letters ever had such a helpmate and women of letters perhaps never. If the work of Joseph Conrad belongs to great art, to Jessie Conrad belongs the glory.

ALICE McLARNEY.

It Can't Happen Here

LIKE A MIGHTY ARMY. By George N. Shuster. D. Appleton-Century Company. \$2.00.

THE present Bishop of Muenster, in Germany, Count von Galen, is a physical giant, a quiet, slow-spoken man. His words, quoted in this, George Shuster's ninth published volume, spring from no hysteria or fanatic anxiety. Calm observation makes Von Galen say: "The attack on Christianity which we are now witnessing surpasses in destructive power everything of which history has recorded. All that has been garnered in granaries of freethinkers for decades and centuries is now being carried to the masses, and even into the heart of youth."

This is likewise Mr. Shuster's own considered judgment. Having studied the Nazi scene on the spot, being himself prejudiced in favor of objectivity and moderation, having allowed for all the errors, faults, and vices of those whom Nazism has attacked—Jews, Marxians, political-minded Catholics—Shuster is alarmed to the depth of his soul by the present reign of terror and concludes: "I find myself sure . . . that what Germany is passing through is the first real modern experiment in Mohammedanism, with the doctrines altered to suit a new age. Hitler is either the most awful, the most gifted of stage managers or he is prophet." As for the future: "The end of all this will be terrible. For one who loves Germany, as I do, the outlook for the next few years is heartrending. There will be economic catastrophe. Political and military upheavals of an utterly unpredictable kind may lead to either civil or foreign war." Yet he is certain that Christ and His Church will triumph in the end.

The subtitle of this book is: "Hitler vs. Established Religion." Mr. Shuster shares none of the current illusions on Hitler—that he is a mere figure-head, a tool of astute leaders, etc. It is the Fuehrer himself in Shuster's picture who is the ruler playing off contending rivalries against one another with consummate skill, as with France and Italy today, resorting to suave double-crossing where it suits his end. The portrait Shuster draws reminds one painfully of Henry VIII, steadily destroying the established order, religious and political, by force and propaganda, while shrewdly playing off the Emperor Charles V against King Francis I.

With great diligence and thoroughness Mr. Shuster assembles in rapid narrative form the threads of the complex occurrences that form the titanic struggle between Hitler and established religion for the past five years. The sense of the transcendent importance of these terrible events has lent power to his pen. One of his most valuable summaries is the comparison, at the close of his chapter on the later phases of the Protestant struggle, between the "values" that are offered to modern German youth by Evangelical Protestantism and the corresponding set of values that may be asserted of National Socialism taken at its best. He shows that much of the power of the latter system lies in its ability to "bridge the yawning gap between generations": the returning veterans, who found in anti-Semitism a powerful political weapon at their hand, and humanitarian post-War youth longing to merge itself in the strength and courage of the nation.

Particularly impartial is the chapter on the Jews: their evident faults and follies, the horrors of their persecution.

The full tragedy of the Catholic situation is illustrated from the fate of the three martyrs of the blood-purge—Klausener, Gerlich (biographer of Teresa Neumann), and Beck. What the persecution has meant for the press is witnessed by the ruthless assaults of Max Amann, Nazi president of the Reich Press Chamber. The degrading mockery of the intellect to which the anti-religious propaganda has descended is seen from the Rosenberg book, pulverized by anonymous scholars who gravely are obliged to prove "that the Papal power was not the legacy of Etruscan perversions, that the Apostle Paul was not a Communist revolutionist, and that Master Eckhart was not poisoned"! Yet Shuster "tried in vain to have this book [refutation of Rosenberg] translated into English. No one dared grant it!"

Though the Center party suffered the inevitable weaknesses that must afflict any Catholic political party ("it automatically engenders in others the desire to bring about its destruction"), the "German Centrists may look back with pride upon their achievement. They were not always unworldly or surpassingly shrewd or able to boast of excellent leadership. But the world will wait a long time before it sees the like of them again." The cause of their failure, says Shuster, "was chiefly, as Karl Muth observed so lucidly in 1930, the curious willingness of Catholic intellectuals to accept the bourgeois outlook. They began to think as public servants, as men of position, and as members of a fortunate 'leader class.' They lost to a considerable extent the habit of thinking and acting primarily as Christians. Their motives were of the best, but they were overwhelmed by their time—their exceedingly tragic time. . . . The Church in America faces the same problems, the same opportunities, and the same possible fate."

English-speaking and German Catholics alike can feel grateful to Mr. Shuster for what he has written. It will move Americans nearer to the ringside in contemporary European history.

JOHN LAFARGE.

Paths of Glory

WAR: NO GLORY, NO PROFIT, NO NEED. By Norman Thomas. Frederick A. Stokes Company. \$1.50. Published October 18.

NORMAN THOMAS has written a lucid and powerful book on modern war. With many of his conclusions Catholics loyal to Papal teaching must agree. But of course some of his views cannot be accepted. For example, he suggests birth control as a partial solution of the Italian, German, and Japanese "population problems." Mr. Thomas contends that capitalism and the profit system render periodic outbursts of war inevitable. Only when cooperative Socialistic commonwealths dominate the world will a sound basis for permanent peace be laid. Insofar as Mr. Thomas exposes the baleful results of maldistribution of wealth and income and the devastating effects of rigid autarchy, he is on sure ground. In fact, his general position on many problems clicks with "Quadragesimo Anno." He is no admirer of Comrade Stalin, whom he seems to distrust as a semi-nationalistic dictator masked by a Communistic smoke screen. Mr. Thomas has some pregnant suggestions concerning an economy of plenty, based upon a rational redistribution of national wealth and income and on fruitful international trade. When he denounces racial prejudices, and 100-per-cent nationalism, he is in accord with sound Catholic teaching. His attitude towards Fascism is one of bitter hostility, but he does not champion an alliance with British imperialism as an antidote to Italian aggression.

This book reveals the attitude of moderate or revisionist Socialism on war and allied problems. Catholics should try to grasp and appraise this viewpoint. On certain questions progressive Catholics may cooperate with Mr. Thomas and his followers; for example, in resisting bellicose nationalism and racial persecution and in seeking certain urgent social reforms. In Germany under the republic and in Belgium today Catholics have found

it possible to cooperate partially with moderate Socialists. Mr. Thomas is far from us on many questions, but his general viewpoint seems closer to "Quadragesimo Anno" than that of Mr. Hearst, a belated champion of rugged individualism and an advocate of selfish autarchy who seeks to sabotage international cooperation, economic and political, in the name of Americanism.

LAURENCE K. PATTERSON.

Shorter Reviews

THE LAST CIVILIAN. By Ernst Glaeser. Robert M. McBride and Company. \$2.50. Published October 31.

IN this powerful novel Ernst Glaeser paints a vivid picture of the methods employed by the leaders of the Nazi movement to obtain control of the German republic. By subtle propaganda in pamphlets and the press, appealing to men's instincts rather than to their reason, they undermined the state by what appeared to be democratic methods. The youth of the country was won over by preaching the old gospel of a holy realm of Germany, by promises that Hitler would banish all misery, suffering, filth, and iniquity from the land; and so they submitted to mass discipline, giving blind obedience to the will of the Leader who had been "sent from God."

Incidents concerning other characters are described with stern realism, leaving little to the imagination in scenes of murder, suicide, political chicanery, adultery, and physical brutality. It is a book that might well be read by those who, struggling in the economic abyss, weary of the eternal promises of politicians, and despairing of the efficacy of democratic institutions, believe that happiness on this earth can be achieved in any other way than by adherence to leaders of irreproachable spiritual standards, high morality, and exemplary conduct, and by individual self-discipline.

H. H. C.

SCIENCE VERSUS CRIME. By Henry Morton Robinson. The Bobbs-Merrill Company. \$2.50.

HERE is a book that popularizes the advances of science in combating the criminal. Mr. Robinson has done admirable work in presenting the ways and means that crimes can be detected, writing so clearly that the layman can understand as easily as the technical worker. He tells the many ways in which science helps the criminal investigator, the improvement in detection of fingerprints (which can now be taken from non-glossy surfaces, such as cloth and wood), advances in tracing bullets, detecting forged documents (ink, paper, and typewriter are subject to many tests, each typewriter having a marked individuality), the identification and detection of poisons—even a bit of dust can be made to tell a story. And there are many other new aids, improved camera technique, blood tests, wood experts (as shown in the Hauptmann case).

Unfortunately, the last chapter, "Social Indictment," cannot be so highly recommended. As one instance, the author asserts that "sterilization provides society with the only adequate protection against the feeble-minded criminal."

F. A.

Recent Non-Fiction

THE BEST PLAYS OF 1934-1935. By Burns Mantle. For playgoers and drama lovers the publication of this year book is always an event. The present volume, seventeenth in the series, begins with a very readable thirty-page account of the year's productions in New York, Chicago, and California, and ends up with 250 pages devoted to a complete program of every play produced on Broadway during the past season, together with a lot of other fascinating data about actors, authors, and plays. In between the above named features Mr. Mantle offers you the skilfully edited texts of "Valley Forge," "The Old Maid," "Awake and Sing," "The Petrified Forest," and six other of the year's

successes. A half-dozen gorgeous photographs. Published October 2. (Dodd, Mead. \$3.00.)

AN OXFORD ANTHOLOGY OF ENGLISH POETRY. Chosen and Edited by H. F. Lowry and Willard Thorp. Beautifully printed and bound, this 1,200-page book gives you, with occasional explanatory footnotes, all the loveliest poetry of the language. It begins with the old medieval lyrics and Geoffrey Chaucer and ends up with Gerard Manley Hopkins, Robert Bridges, and A. E. Housman. Contains no trifling stuff, old or new, but makes a splendid selection from the best of the classic singers. This anthology is a "must" for every school library and for all poetry lovers. Published October 3. (Oxford University Press. \$4.50.)

Recent Fiction

BUTTERFIELD 8. By John O'Hara. To Jesuit professors of rhetoric and to the author's later training on the *Herald-Tribune* must go credit for what is probably the sleekest and, technically speaking, the most impeccable writing of the year. To other less-hallowed sources must go the debit of Mr. O'Hara's complete preoccupation with sex. *Butterfield 8* is the telephone-exchange district of New York's East Sixties and Seventies. *Butterfield 8* is a novel so ruttish that it has offended Manhattan's critics. Probably believing that vice is a monster of such hideous mien that to be shunned it needs but to be seen, Mr. O'Hara photographs the monster in full face, profile, three-quarters, and close-ups, offering numerous enlargements of each small detail. For all readers of over eighty-five or ninety the result might be a deeply moral lesson on the degradation of sin. Younger readers than that are urged to do their shunning without seeing. (Harcourt, Brace. \$2.50.)

CHIVALRY. By Rafael Sabatini. Much that has been said of any Sabatini medieval romance can be repeated of this, his latest: ladies passing fair, knights brave, honorable, good, or craven, faithless, evil, as suits the moment of the always well-woven plot. Colombo da Siena is the captain of a mercenary band going about fifteenth-century Italy on anything but peaceful errands. Through intrigues he is often nearly undone, but emerges to a happy ending, saved . . . by a woman! If we are to accept the hero as a symbol of chivalry, your definition, please, Mr. Sabatini. Published October 1. (Houghton Mifflin. \$2.50.)

THE "JOHANNA MARIA." By Arthur Van Schendel. In his foreword to this novel of the sea, Sir Arthur Quiller-Couch makes no effort to restrain his enthusiasm for a Dutch literary production which he thinks "rings like an epic." Whether or not the reader will agree with the gifted critic will depend upon his own personal criterion of an epic. The story revolves around the love of a man for a full-rigged three-masted ship and of how he sacrificed all things to possess her. With those who love the sea and its ships the story will find favor. To those who are indifferent to both, it cannot fail in its appeal. The translation has been done by Brian W. Downs. Published October 9. (Longmans, Green. \$2.00.)

THE INVERNESS MURDERS. By Charles Alma Byers. A detective tale of Hollywood with a strange castle occupied by importers of curios and strange merchandise, whose servants are odd persons from all parts of the world. The plot is fairly obvious, and the story is only fair. Published October 22. (Dial Press. \$2.00.)

TERROR AT COMPASS LAKE. By Tech Davis. A variation of the locked-door mystery, with Aubrey Nash, private investigator, brain-throbbing his way to the solution. Some good characterization, a clever plot, and a surprising climax. Published October 18. (Doubleday, Doran. \$2.00.)

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Streamlined Prayers

To the Editor of AMERICA:

More on streamlining. Mr. McDuffie, as a convert, speaks of the lack of understanding too many Catholics have of their own Faith. The real Catholic understands and loves the Faith. Miss Drummond knows that God hears all prayers and has no difficulty in understanding them. Mr. McDuffie is greatly mistaken if he thinks any Catholic who learned the catechism promptly forgot it. Don't include all of us, Bernard Martin, in your "delusion that there is a special place in Heaven reserved for Catholics." Any man or woman who sincerely believes and lives up to his or her convictions will be found in Heaven. For me the question is settled by St. Francis de Sales.

New York.

ANNA C. DRUMMOND.

Social Justice

To the Editor of AMERICA:

I have been a constant reader of AMERICA for fifteen years. For its pioneer work in the field of social justice when labor's champions among us were fewer than today, I have always felt that it deserved the highest commendation. It is doubtful, however, if AMERICA or its present able Editor-in-Chief has ever received a more acceptable tribute for this service than the one paid to each by Father Gillis in the August issue of the *Catholic World*. Hence it is that in recent months some of us have been disturbed because we feel that we can sense a veering, if not toward the opposite shore, at least toward the quiet waters where the sailing will be more peaceful if less purposeful. There have been several occasions recently when this would seem to be the case.

Will the cause of social justice be furthered to any marked degree by the mere enumeration of principles? I for one do not think it will. The Gospel principles were in the world almost 1,800 years before modern industrialism with its pagan ethics arose. These principles seemingly proved no obstruction to its birth. Leo XIII, saintly seer that he was, saw the utter impossibility of harmonizing this selfish and cruel system with the teaching of justice and charity preached by our Divine Saviour. He sounded his warning in the "Rerum Novarum." Forty years later our present Holy Father re-stated the principles of Leo and extended their application still further. In 1931 Catholics themselves had been somewhat aroused from their long sleep, and the capitalists by that time were so thoroughly frightened that they would listen to any one, even to the Vicar of Christ, if perchance they might hear anything that would delay the day of reckoning. They were deeply disappointed, however, for they learned that the Pope was more "socialistic" than the NRA later proved to be. They are now hoping against hope that those principles will not be put into practice. They care not how often or how eloquently we re-state the basic principles of justice and honesty. It is only when these are applied in definite concrete instances that their hearts fail within them.

Cannot AMERICA return to the more fearless position it occupied in this field for so long? Instead of contenting itself with the enumeration of general principles can it not attempt to form the Catholic conscience in a practical manner? Not rarely has the best liberal thought of the day been borrowed from the Papal Encyclicals. Concerning the aims and policies of the present Administration in Washington, whatever may be said of President Roosevelt's individual policies, is it not a fact that, taking his final aims and objectives so far as they can appear

at this time, he is much closer to Catholic principles of social justice than are some Catholics who have been prominent in public life for many years? Nor should the fear that we shall be charged with engaging in partisan politics deter us any longer. As Father Monaghan wrote: ". . . To reach fundamental evils, there is one and only one directly effective means, and that means is politics. . . . If as Catholics we refuse to become definitely exercised about political activity, we condemn ourselves to be slowly moved, by the course of events dominated by secular forces, into a untenable position."

Hence, to write: ". . . There is no cure for this iniquitous condition except as Leo XIII wrote in a return to the principles of the Gospel of Jesus Christ. . . . The day of the Lord may be distant but it will surely dawn," is not to disturb the robber barons in the least. If we Catholics continue to adopt this policy and quote principles rather than labor for their effective application, we shall be doing little, it would seem, to hasten the dawn of the Lord's day. The dictum of the late Canon Barry is as true today as when he first uttered it: "If we first show the laborer how he can live decently in this world as befits his dignity as a man, then he will be likely to believe what we tell him of the world to come."

Yonkers, N. Y.

(REV.) E. HAROLD SMITH.

Impressed

To the Editor of AMERICA:

In all the years I have read AMERICA there have been many articles that have made a deep impression, that have been an encouragement or consolation. I cannot begin to tell you what I have gained in reading the article, "The Fountain of Youth," in the issue of AMERICA for September 28, by John A. Toomey, S.J. The contents of this paper I have heard over and over in various forms since the first Catechism instructions, but never before have they come home to me so strikingly and grippingly. They continue to weave in and out of my thoughts, furnishing such marvelous food for meditation and preparation for humble, joyous reception of Holy Communion.

I have wondered if it might be possible to procure copies of it sometime in leaflet form and thus increase its helpfulness.

Houston, Tex.

MRS. H. F. MENGDEN.

Request

To the Editor of AMERICA:

May I, through the columns of your valuable journal, ask Catholic organizations to put us on their mailing list for all press material?

We serve a number of principal daily newspapers and religious journals with news of Catholic, Protestant, Jewish, and general religious interest. All such material should be addressed to N. C. J. C. News Service, 289 Fourth Avenue, New York City.

New York.

ROBERT A. ASHWORTH,

National Conference of Jews and Christians.

From the Business Office

To the Editor of AMERICA:

Frequently requests are made at our office, 461 Eighth Avenue, New York, for back numbers of the *Catholic Mind*. We need especially issues of Volumes 3-12 inclusive; Volume 13, No. 10; Volume 17, Nos. 21 and 23; Volume 19, No. 16; Volume 32, Nos. 1, 8, 17, 20, and 22; Volume 20, Nos. 3, 4, 10, 13, 20, and 24; Volume 21, Nos. 5 and 6; Volume 24, No. 19; Volume 25, Nos. 7, 11, and 12; Volume 26, Nos. 4 and 17; Volume 27, Nos. 5, 12, and 23; Volume 29, Nos. 14, 15, 16, 20, and 24; Volume 30, Nos. 8, 12, 13, 17, and 21; Volume 31, Nos. 11, 13, 15, 16, 17, 18, 19, 20, and 22; Volume 33, Nos. 2 and 11.

It may be that some of the readers of AMERICA have these issues and would be willing to part with them.

New York.

F. P. LeBuffe, S.J., Business Manager.

Chronicle

Home News.—In a radio talk on October 24 President Roosevelt predicted that the 2,000,000 persons now on relief rolls would be transferred to work relief by December 1, and expressed the belief that private industry was taking up the slack. He asked, however, that greater support be given to private charities to care for those unable to support themselves. On October 30 the President revealed that he is seeking a way to speed up private employment and payroll indices to the level of current industrial production, through conferences with industrial leaders. Industrial production is about 90 per cent of that of five years ago, but employment is only 82 per cent, and payrolls 74 per cent. On October 25, the day before the corn-hog referendum, the President announced his intention to pass from the emergency phases of AAA to a "long-time, more permanent plan." On October 30 the vote in the corn-hog referendum showed 813,063 for continued production control and 120,340 against; thus the AAA program will be continued next year. On October 30 it was announced that new loans at 45 cents a bushel would be made by the Commodity Credit Corporation on the 1935-36 corn supply. On October 30 President Roosevelt and Secretary Hull issued statements invoking the spirit, as well as the letter, of the neutrality resolution, and the President announced that the Government was "keeping informed as to all shipments consigned for export to both belligerents." Observers considered the statements as "tantamount to declaring for the cessation of all American trade with Italy." The President left Washington on October 30, going to Hyde Park, N. Y., to vote in the elections on November 5. On October 28 more than 1,500 bituminous coal producers had accepted the Bituminous Coal Code; however, on October 24 it had been stated that five of the principal coal corporations had decided not to sign. On October 26, in the belief that he had manipulated the market for Bellanca Aircraft stock, the Securities and Exchange Commission ordered Michael J. Meehan to show cause why he should not be suspended from trading on the New York Exchanges. In South Carolina on October 28, the Governor used National Guardsmen to seize control of a hostile State Highway Department which he said was in a "state of insurrection."

Paris, Rome, Gorohai.—On October 30 the Fascist Southern Army continued its steady drive northward with most of the reported activity concentrated near Gorohai. There the Italians met strong opposition, but while casualties on both sides were probably heavy, no actual numbers of killed and wounded were reported. The Northern army meanwhile made a slow and unopposed advance towards Makale. No details were published concerning the peace plan worked out by French and British experts in Paris. It was known, however, that the plan had been communicated to Premier Mussolini. Meanwhile, though there were many reports of what the British Navy in-

tended to do, as yet not a single war vessel had been withdrawn from the Mediterranean. In Geneva the Coordinating Committee was scheduled to meet on October 31 to set the date for the effectivization of sanctions against Italy. It was thought that the date chosen would be November 15. At the same time the Committee gave out a report summarizing the present attitude of the fifty-six League members towards the sanctions. Excluding both Italy and Ethiopia, the status was as follows: On Proposal One (the arms embargo), forty-nine acceptances; on Proposal Two (denying credits), forty-seven acceptances; on Proposal Three (forbidding imports from Italy), forty-six; on Proposal Four (forbidding export of key materials), forty-six; on Proposal Five (mutual economic aid), twenty-one. Acceptances of sanctions were considered to have come with unusual speed. This development and the relative willingness of Switzerland to comply increased the critical attitude of the Geneva press toward the United States for its wholly neutral attitude. It was hoped in Geneva that the United States would avoid "profiteering from sanctions" and would restrict exports of raw materials to Italy, Germany and Japan to their normal needs. If no such action were taken, it was thought that the only way the League could stop these supplies would be to take advantage of the President's proclamation declaring all trade with Italy to be at the trader's risk, and make it risky for the trader by imposing a blockade.

Italian Counter-Measures.—Meanwhile in Rome Premier Mussolini ordered the first defensive measures against the sanctions. These took the form of obliging all Italians to forego the eating of meat on two days a week, the placing of further food restrictions on hotels and restaurants, and a daily early closing of all business offices in order to effect a two-hour saving of fuel and electricity. In Geneva, on October 31, a day previous to the arrival of Baron Aloisi and the conference on sanctions, an Italian spokesman stated that his country was willing to talk peace with Ethiopia. But in Rome on the same day, Premier Mussolini, addressing an audience of students promised "implacable resistance" to the sanctions and expressed "supreme contempt" for these measures by a "coalition of egotistic and plutocratic Powers at Geneva." Immediately after the speech, large crowds of university students, joined by Fascist citizens, engaged in anti-British demonstrations. Parading the Corso and other streets with flags and posters, they shouted their wrath against Britain and destroyed the signs and lettering of the British shops. However, there was no personal violence. The street demonstrations were repeated in the afternoon, and the carabinieri broke up a threatened gathering before the British consulate.

London Naval Conference.—After a series of bilateral negotiations with the signatory powers to the Washington conference of 1922 and the London conference of 1930, Great Britain announced the holding of a further naval conference on December 2. The nations invited were the

United States, Japan, France, and Italy. If these Powers reach suitable agreements, an invitation to participate will be extended to Russia and Germany. The treaties signed at Washington and London expire in 1936; hence, in accordance with the stipulations made as well as for better understanding, the present conference was made imperative. None of the nations regarded the December conference as one of disarmament; their views, rather, tended toward increase in naval armament. The British Government began a progressive program of building, as did the other Powers; it was hoped that the statements of these programs would lead to mutual revisions. The agreements reached, according to the British view, would hold for seven years. The limitations would be both quantitative and qualitative.

Rise in Arms Traffic.—According to the League of Nations year book on the arms traffic, which appeared on October 28, the known arms traffic in 1934 totaled 41,500,000 American gold dollars. The total for 1933 was \$36,000,000 and for 1932, \$34,000,000. Czechoslovakia greatly increased its traffic, moving from fifth to second place as an exporter, while France and Sweden decreased. China remained the chief importer. No figures were given for Germany. The United States held the fifth place in the group.

French Home Affairs.—Taking advantage of the temporary lull in European excitement over the war, Premier Laval and his Cabinet worked at the writing of the 150 decrees to be submitted to President LeBrun for the latter's signature. The new laws were designed to aid the deflation program proposed by the Premier and were written under the authority granted by Parliament earlier in the year and expiring at the end of October. As M. Laval worked hastily, a strong opposition took steps to defeat his economy measures. Three days previously, on October 26, the Radical Socialist Party, in convention at Paris, re-elected Edouard Herriot as president. This was clear indication that the Radicals wished to continue their representation in the Cabinet rather than to take on the whole burden of government. Had M. Herriot been defeated, he would probably have withdrawn from the Cabinet, and this would have precipitated another internal crisis in France. The party manifested great concern over the power and purposes of Colonel de la Rocque and his Croix de Feu army; it issued vigorous denunciation against "all oligarchies," and it demanded complete reform of the Bank of France.

British Parliament Dissolved.—According to expectations, the British Parliament remained in session only a few days before it was declared at an end and announcement made of a general election to be held on November 14. The time between the dissolution and election is the shortest in modern history. The purpose of the Baldwin Government in holding the election was not that of seeking greater support, for it already held a majority that was unnecessarily large. It was the desire to extend the life

of the Government for the period of five years so that the Conservative policies may be put into permanent operation. These policies were indicated in the Speech from the Throne, and were more clearly stated by Prime Minister Baldwin in a radio address on October 25. The Government, according to these statements, sought confirmation of its adherence to the League in the Ethiopian war, of the policy of expenditures for the air, naval, and military forces, and of its economic and industrial plans for rehabilitation.

Nazi Ku Klux Movement.—It was learned that the Most Rev. Petrus Legge, Bishop of Meissen, was arrested just as he was about to administer Confirmation. The Bishop was not permitted to offer any explanations but was hurried to a police car, driven to Berlin, and placed in a common cell. The manner of the arrest was viewed in informed circles as part of the carefully planned Nazi campaign to discredit the Catholic Church in the minds of the German people, as the arrest could easily have been made after Confirmation and in a less public place. The Bishop has been known as an ardent defender of the Church against Nazi tyranny. Baldur von Schirach, Hitler Youth leader, declared in an address: "The youth of Germany must not be Catholic, not Protestant, but only German." The *Deutsches Volksblatt*, of Stuttgart, one of the oldest Catholic newspapers, was forced to discontinue publication by the Nazi Press Chamber. The Rev. Thomas Stuhlweissenberg, O.P., died in prison as a result of his imprisonment.

Kerl Issues Statement.—Hanns Kerl, head of the Reich Church Ministry, released a statement declaring that Chancellor Hitler, at the request of Dr. Hjalmar Schacht, had informed Nazi leaders he would "lead the party along the path of positive Christianity and not along the false path of anti-Christian doctrine." The Fuehrer was also reported to have told his pagan followers to "stop your nonsense." Sources usually well-informed doubted the reality of any let-up in the Nazi religious persecution, feeling that the purported about-face represented temporary measures of expediency calculated to placate world opinion which was threatening to remove the forthcoming Olympic games from Berlin. Headquarters of the Nordic pagan German Faith movement were opened next door to the high command of the Hitler Special Guards, which body has been among the most enthusiastic supporters of every anti-Christian campaign. The *Black Corps*, publication of the Hitler Special Guards, has consistently attacked Catholic priests and Bishops. Last week its front-page headline read: "The Helpless Old Man in Rome." This week's edition was filled with anti-Catholic propaganda.

Hitler Protests to England.—The German Government ordered its ambassador in London to protest officially the article by Winston Churchill in the *Strand* magazine on the ground that it had attacked Chancellor Hitler. Germany announced a nation-wide "motor muster" indicating

her soldiers might be moved to the next war in a manner similar to the French "taxicab army." In a speech delivered before a National Socialist rally at Breslau, Gen. Hermann Goering, Air Minister, warned radical National Socialists who carry on the "revolution" on their own authority. "Whoever in the State Administration and in the party does not keep step as ordered by the Fuehrer must be purged from the movement," he declared.

Starhemberg Potential King.—A definite movement was started in Austria to make Prince Ernst von Starhemberg, Vice Chancellor, the Regent of Austria, according to informed circles in the Heimwehr and Fatherland Front. According to these same sources, there was a possibility that Starhemberg might later be proclaimed King. The recent elimination of Major Emil Fey from the Cabinet had enormously strengthened Starhemberg's power, it was said. The Austrian Army received from President Miklas flags of the Imperial Army. Republican period flags were placed in the War Museum, and were replaced by the Imperial banners bearing the double-headed Hapsburg eagle and the likeness of the Blessed Virgin used for more than a century by the Austro-Hungarian armies. A leaflet purporting to have been issued by the Catholic Workers' movement and protesting against the Heimwehr was widely distributed.

Relations in Far East.—With European nations directing their attention to the Ethiopian problems, it was reported that Japan's policy regarding China had now become clear. Demands were made of the Nanking Government to take special steps to suppress anti-Japanese agitation in North China, to accept economic cooperation between the two countries and to prevent the spread of Communist influences in Mongolia. Simultaneous protests made by the Japanese Consular and the military authorities and presented at Peiping and Tientsin were said to be regarded as general demands for the control of anti-Japanese movements in North China. The proposed departure of Chang Tso-pin, Chinese ambassador to Tokyo, to become Foreign Minister at Nanking is expected to soften the tension now evident. The press of Japan strongly hinted that force would be applied if the demands of Japan were not granted. In the meanwhile, on October 29, Vice-President John N. Garner was received in a formal audience by Emperor Hirohito. The leaders of the United States delegation to the Philippine inauguration were entertained by Japanese high officials during their stay in Japan.

Spanish Cabinet Changes.—Premier Chapaprieta presented the resignation of his entire Cabinet to President Alcalá Zamora on October 29. The move came as the result of the bribery charges made recently by Daniel Straus and of the consequent decision of the Cortes to prosecute seven of the high Government officials involved. Although Straus's charges were not directly aimed at the former Premier, Alejandro Lerroux, nor at Minister of Education Rocha, both men resigned from the Cabinet earlier in the day, M. Lerroux claiming that he wanted liberty of action

in order to expose the political intrigue against his party. Immediately after the Cabinet resignation the President asked Premier Chapaprieta to form another Ministry. Luis Bagardi was given the post of Minister of Education and Juan de Usabiaga took the place of Señor de Velasco, who was shifted from the ministry of Agriculture to Foreign Affairs. There was no other change in the personnel of the previous Cabinet. Thus the coalition comprising Center, Conservative, and Right was preserved and continued in power.

Lima's Eucharistic Congress.—The first national Eucharistic congress held at Lima, Peru, was attended by 250,000 devout men and women, all of whom received Communion during the five days of honoring the Eucharistic King. On October 28 almost the entire population of the city concentrated at the Eucharistic center to assist at a pontifical Mass and to receive the Papal blessing broadcast from Rome.

Pastoral of Mexican Bishops.—The Mexican Hierarchy issued a joint pastoral on the civic duties of Catholics on October 18. The Hierarchy declared that "Catholics must work actively in the civic as well as the political field to obtain full religious liberty together with other liberties." The Bishops also warned that civic works in regard to the rights of Catholics had not been indorsed or supported by many who, through various reasons, believed that "they are complying with their obligations by performing some pious practices without entering fully into the civic field with that generosity and that sacrifice which the noble cause of the Christian social restoration demands." The pastoral was issued because the rights of Mexican Catholics "have been treated with contempt, trampled under foot, and even ridiculed." On October 25 the Knights of Columbus addressed a letter to President Roosevelt, charging him with failure to make a statement, as promised, on religious persecution in Mexico. "You cannot escape responsibility for the endorsement given to the Mexican Government and its policies by your Ambassador to that country. . . . You cannot escape responsibility for non-action on behalf of bleeding and oppressed Mexico." Fighting continued in Jalisco, and on October 24 fifty-two insurgents were reported killed.

As a useful point of discussion following Father Thorning's recent series on Communism, Laurence Kent Patterson's article "What Shall We Do about Communism?" will be timely.

Just out of college, M. J. Hillenbrand worked last summer with a construction gang. He observed and thought, and the result is his article, "Has the Immigrant Kept the Faith?"

"What Did You Say?" is Florence A. Waters' contribution to what is being done in this country to aid the hard of hearing.

In "Religion at the Grass Roots" John LaFarge will tell of the advance the years have worked in Catholic rural life.